The LUTHERAN

ADVENT WREATH

Four candles for four Sundays

. 37, No. 11

DECEMBER 15, 1954

0 CENTS

Christmas Prayer

WHEN THE ADVENT WREATH was finished, Sister Marie discussed its meaning w the children in her kindergarten class. She explained how the wreath and each of candles represented the weeks of preparation for Jesus' birthday, hoping thereby convey the true spirit of Christmas to them.

They seemed to understand. But Sister Marie knew that they, like all childr were exposed to many commercial ideas about Christmas. As she placed the Adv wreath on the worship center, she wondered if the real significance of this day v deeply enough impressed upon their thinking.

After she turned to the children, she saw a little blonde-haired boy stand up, tak in with admiring eyes every part of the altar scene. Then he slid down on his kn His head bowed and he said, "Let's pray."

THE CHILDREN AND SISTER MARIE followed his example and got on their kn When the last child had knelt, the little boy began, "We thank you, dear God, Jesus."

The children and the deaconess reverently arose and once more seated themsel around the tree. On the children's faces were expressions of thanks and adorati Sister Marie wore a contented and relieved smile. She knew the real spirit of Ch mas had entered kindergarten that day—that this spirit dwelt in the heart of any whose first prayer thought could be, "We thank you, dear God, for Jesus."

—KATHERINE BENIO

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsyl H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Assc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelph 7, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new addres

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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COVER PICTURE. The Rev. Ross F. Hidy of St. Michael's Church, Berkeley, California, explains to his daughter Carol Sue the significance of the four candles on the Advent wreath.

Are the churches in good shape?

According to statistics, American churches were never thriving more vigorously than in 1954. Thirty million names had been added to church rolls since 1940. "A tidal wave of children has engulfed our Sunday schools." Offering plates are heaped higher than ever. Construction of new buildings is breaking all records.

Some people weren't content to accept the figures at face-value. "We must guard against a confidence derived from prosperity. Popular success is a great spiritual hazard," the National Council of Churches was told last month.

"When we are asked to comment on the so-called religious revival in America, we are cautious and reserved," said the council's chief administrative officers, Drs. Roy G. Ross and Roswell P. Barnes, on Nov. 29 at the council assembly in Boston. "We remember our Lor words, 'Woe to you when all men spe well of you.' We remember that t church really may be strongest when u der persecution."

Questions

Why do people go to church? T National Council officers wanted to kn whether it is because of 1) their se of need for personal spiritual renew 2) social pressure, 3) responsibility Christian parenthood.

It isn't possible to measure souls sci tifically, the council officers agreed. I they asked: "Are we a better peo because more of us belong to church Would a census of our good deeds sh a rising curve to parallel our incre in membership?"

American churches "have fabul resources," in comparison with m

NATIONAL COUNCIL BANNERS
Thirty denominations were represented at Boston assembly

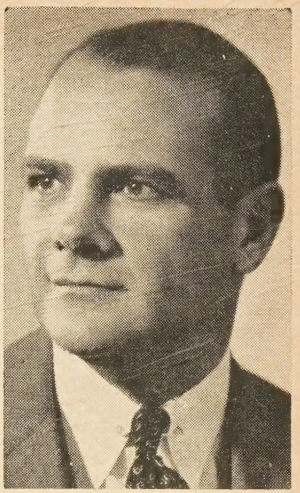
other churches of the world, the council officers stated. They estimated that the income of members of the 30 constituent denominations of the National Council is $80 billion a year, of which they give $1 billion to their churches. "The average tavern did a gross business in 1953 of $56,000. The average church reporting to us in the same year had a gross budget of $10,290."

Plus and minus

American churches are exerting positive influence in national life, the National Council was told. They "are becoming increasingly more sensitive to social issues involving moral, ethical, and spiritual values."

A hundred years ago, said the council officers, "we were deciding whether one human being could keep another in slavery. Today we have decided that the descendents of slaves can sit next to the descendents of free men in our public schools. A century ago the dispute over slavery split many denominations from top to bottom. Today, in the controversy over equality of educational opportunity, the churches stand together behind the Supreme Court, and ministers of many denominations and of different races move shoulder to shoulder among their people on behalf of civic justice and brotherhood."

DR. H. TORREY WALKER
A vice president



DR. EUGENE BLAKE
Council's new president

But American churches are "challenged by dangerous moral conditions in society. Juvenile delinquency, racketeering and violence, alcoholism, narcotic addiction, and corruption in public affairs are all either increasing or are at least so widespread that our society often gives the impression of being completely undisciplined."

Officers

To succeed Methodist Bishop William Martin as the National Council president, the chief executive of the Presbyterian Church USA was selected, Dr. Eugene Carson Blake. Until 1951 he was for 10 years minister in a California

congregation. He is 48 years old.

The council revised its rules to create 16 vice presidencies. One of those elected is a United Lutheran, Dr. H. Torrey Walker, executive secretary of the ULC Board of Publication. He has been vice chairman of the council's business and finance committee.

End of headquarters question

Some midwesterners were unhappy because the National Council's general board decided in September to locate the council's permanent headquarters in New York City. This action "has sent a shiver of dismay and apprehension through the Christian people who live west of the Alleghenies," said Dr. A. C. Giffert of Chicago.

Bishop Henry Knox Sherrill advised council delegates "to talk realities and not rhetoric." Reason for selecting New York, he said, is that a majority of the council's member-denominations have their headquarters in New York or near by. Council offices must be where denominational leadership is concentrated.

A standing vote on accepting the general board's report was 276 to 106 in favor of the New York location. The Council was authorized to spend up to $600,000 in constructing a building. A $1 million offer to pay for a site and part of the building cost had been made by John D. Rockefeller, Jr., in case New York was chosen. The Rockefeller million may stretch into a larger sum as plans develop. Four or five member-denominations of the council—among them the Methodist, Baptist, Presbyterian—may decide to locate their offices in the council's new building.

"Luther" is world success

No one under 16 was allowed in theaters where *Martin Luther* was showing in the Saar, former German territory which France hopes to acquire. Roman Catholics are a large majority of t Saar's population. The film might e danger the morals of minors, it w stated.

In Germany's Communist Zone, effort to show the picture had been ma Refusal of permission was certain, s Dr. Johannes Stuhlmacher, manager German Lutherfilm, a company form to exhibit the picture in the West Germ Republic. Four million West Germa had attended theaters showing *Luth* with many cities and towns yet to reached.

Luther drew crowds for two mon

INDULGENCE FOR EMPIE

An indulgence authorization issued 1516 on behalf of Pope Leo X was sented by Dr. Paul C. Empie and o directors of Lutheran Church Pro tions last month by Dr. Johannes St macher of Stuttgart, Germany. The x 28 inch parchment authorized t 16th century priests to dispense in gences (certificates of pardon). Lut protest against the sale of indulge was the starting point of the Reforma

in Sydney, Australia, and would be shown in all parts of the country. A long run was assured in Holland, where the picture opened Oct. 28 in Amsterdam. The Swedish opening in Stockholm was "disappointing" (partly because Swedes couldn't imagine Luther speaking English), but the Norwegian opening in Stavanger was successful.

The *Luther* film opened in Cardiff, Wales, on Nov. 9 and in Glasgow, Scotland, on Nov. 15. In preparation for showing in England, a Methodist clergyman, Dr. E. Gordon Rupp, explained the film is a BBC network broadcast. *Luther* was shown in a half-dozen Swiss cities during November. It opened Nov. 17 in Djakarta, Indonesia, and on Dec. 8 in Honolulu.

Within a year the film will be shown in nearly every country in the world where its appearance is not prevented by 1) Communists, 2) Roman Catholics. $100,000 profit on the picture was distributed last month to church groups which sponsored its production. Their $450,000 investment in making the picture has been repaid.

Washington may get Sunday law

There had never been a law prohibiting stores from operating on Sundays in the District of Columbia. Drug stores were open, but most others were not. Recently several stores have begun holding Sunday bargain sales.

If merchants don't reverse the tendency toward turning "the Sabbath into bargain shopping day," Senator Mike Monroney will introduce legislation in the U.S. Congress to halt Sunday sales in Washington, he threatened this month. "Since the founding of this nation," he said, "the Sabbath has been a day of rest, of worship, of family association, and of outdoor recreation."

Methodist pastors in Washington commended the senator, and said "we pledge him our support in his efforts to preserve Sunday as a day set apart for worship, for family fellowship, and activities which recreate."

Crack-down in New York, New Jersey

New York state Sunday laws were plentiful, but seldom enforced. A law prohibits Sunday work "not of a necessary, emergency, or charitable nature."

Mechanics work on Sunday repairing planes at New York City's Idlewild airport. Last month City Magistrate Thomas Fitzpatrick levied a $5 fine on Alex Leciston for Sunday work at the Lockheed Aircraft shops.

A new Sunday-closing ordinance went into effect on Nov. 28 in Fair Lawn, New Jersey, forbidding the operation of real estate offices, gasoline service stations, hardware stores. A state referendum on Nov. 2 authorized local ordinances prohibiting "worldly employment or business except work of necessity or charity." Four summonses were issued by police in Fair Lawn for violations on the first Sunday after the ordinance went into effect.

Churchmen learn TV techniques

"Vast new congregations" hear the Christian message by radio, TV, and the movies, said *Look* magazine this week. "Protestants are going into 'show business' in a big way," said *Look*, which front-covered two clerical TV celebrities: Dr. Norman Vincent Peale (an expert in chiropractic Christianity) and Roman Catholic Bishop Fulton Sheen (a priestly John Barrymore).

Dr. and Mrs. Peale have a TV show called "What's Your Trouble?" broadcast by about 140 stations. "Nearly 14 million people watch Bishop Sheen every week on the TV screen," said *Look*. The Missouri Lutheran TV production, *This*

Is the Life, brings "the Fisher family" to 14 million viewers tuned to 235 stations weekly.

New radio show beginning Nov. 20 (for 22 weeks) over the NBC network at 6 o'clock Saturday evenings is "Thy Kingdom Come," featuring music by a 14-voice chorus and 17-piece brass choir. The program was planned by the National Council of Churches and paid for by the Presbyterian Church USA.

Methodists started last month to raise $269,000 for a half-hour weekly television show. The money would sustain "a quality television series" for a year, said Bishop Donald H. Tippett.

Church buildings prohibited

"No" was the answer to the Roman Catholic archdiocese of Philadelphia this month when it asked the Cheltenham township zoning board for permission to build a high school on an 18-acre tract.

The school, to have 2,000 pupils, "would bring into this residential distric four to eight times the number of peopl now there," said the township boar "In keeping with the country atmosphe of this locality, the streets are narro no sidewalks have been provided, ar there is no street lighting."

The township withdrew its objectic to a synagogue being designed by Fran Lloyd Wright. The plan proposes hexagonal structure built of concret copper, and opaque glass backed by bli plastic, and with a 108-foot spire. Loc authorities first said the $750,000 buil ing will create a traffic problem, b withdrew their objection.

Court contests on zoning

Roman Catholics had gone to the d trict court of appeal with their suit garding building a parochial school Piedmont, California. A local zoni law permits only the erection of publi operated schools. The American Jew

PRESBYTERIAN SUNDAY SCHOOL IN A BUS IN NASHVILLE
Until educational building is finished, discarded buses are classrooms

Congress filed a brief in the case in support of the Roman Catholic appeal. The ordinance would prevent construction of Jewish as well as Catholic schools.

A Texas district court granted the petition of a Jewish congregation to build a $350,000 synagogue in a restricted residential area of Dallas. A Roman Catholic priest and several Protestant clergymen testified on behalf of the Jews.

In New York the Nassau County state supreme court ruled against a Jewish congregation wishing to build a synagogue at Sands Point on Long Island's North Shore. Two weeks after the Jewish congregation contracted for a site, the local zoning ordinance regarding places of worship was amended to rule out the synagogue.

In Meridian Hills, a suburban area of Indianapolis, a Presbyterian congregation has been granted permission to build a $1 million church. A Jewish congregation had been blocked in efforts to build here. Roman Catholic, Baptist, and Congregational churches own building sites, and plan to seek construction permits.

Roman Catholic bishops are warned

A warning that a Wisconsin supreme court decision which prevented the erection of a Lutheran high school may threaten future parochial school expansion was given in a report to the Roman Catholic archbishops and bishops of the United States in their annual meeting last month.

The report referred to a ruling by the Wisconsin court last summer upholding a lower court decision that the Lutheran Joint Synod of Wisconsin could not build a high school on a lot it had purchased in Wauwatosa. The lot was in a residential area where zoning regulations permitted the establishment of a public high school but not a private one.

Bishops were told that the ruling sets a dangerous precedent. If it is adhered to by other courts, the "zoning technique" could be used to prevent the building of parochial schools. It is probable that the Wisconsin decision will be appealed to the U.S. Supreme Court.

And so forth

Emergency plumbing on Sundays for churches and synagogues in Buffalo was offered free of charge by the Ireland Company. "In gratitude to the community which has done so much to make my business prosper," Ralph S. Ireland advertised in newspapers, "we are pleased to offer free emergency service to any church edifice which has stopped or clogged pipes on Sundays."

Allentown had been a pioneer Pennsylvania city in permitting released-time classes in religion. But only 10 local congregations (including four Lutheran, four Roman Catholic) conduct classes, it was reported last month. Total attendance is 755. Police say juvenile delinquency in downtown areas is lowest where the classes are conducted.

The Rev. Gorikapudi Devasahayam was named president of the Andhra Lutheran Church of India at the annual convention, succeeding the Rev. A. N. Gopal. The Andhra Church, resulting from American missionary work begun in 1842, has 240,000 members. Mr. Devasahayam was a graduate student at the Philadelphia Seminary last year.

Roman Catholic parents will be excommunicated by their church if they permit their children to attend services in non-Catholic schools, said Archbishop Michael McGrath in Cardiff, Wales. Roman Catholic children are not prohibited from attending non-Catholic schools, but must stay away from services of worship.

World News Notes

Tito's maneuvers

Yugoslavia's Marshal Tito has visited Nehru in New Delhi. His trip came while Moscow and Belgrade were mending their badly damaged relations. Voices in Europe warned of a possible realignment of Yugoslavia with the Soviets.

This possibility can be discounted. Tito did not break with Moscow to seek alliance with an American-led West. He is a nationalist (just like Nehru) who wants political and economic independence for his country.

But this independence cannot be found in isolation. Nor can it be assured in a world torn by international tension. It is characteristic of Tito that he, an avowed Communist, based his foreign policy on an alliance with the democratic Turkish republic and the constitutional Greek kingdom. He is a political doctrinaire at home and a realist abroad.

The plan for a European Defense Community was defeated. Tito offered to co-operate with the European community born of the Paris agreements. This, too, was in line with his policy. He wants to maneuver along the fringes of world developments, seeking a minimum amount of commitments with maximum returns. As a potential mediator between East and West, this policy has the best chances of paying off.

Hope for refugees

The outlook for European refugees and migrants is brightening, Hugh Gibson, director of the Intergovernmental Committee for European Migration, told delegates to the organization's annual conference in Geneva. West Europe's most pressing overpopulation problems may be solved within ten years if the committee keeps up its work.

Since the committee took over fr the UN refugee organization in 19 it has resettled over 250,000 Europea At present, it processes 118,000 migra annually, with a target of 200,000 1957.

While assurance came from Scott L Leod, American chief delegate to meeting, that 209,000 refugees would admitted to the U.S. by 1957, other d gates voiced criticism of the U.S. S Department's slowness in granting v to Europeans.

But the overall tone at the con ence was one of confidence. This caused in part by improved condition Europe itself. West Germany has rece agreed to take 100,000 workers off It relief rolls by employing them in indu and state-subsidized construction job

West Germany is still among the co tries which suffer from overpopula Between the first of the year and 3 30 more than 28,000 Germans overseas. But to some extent at least inter-European labor market, one of principal outlets for Italy's perma army of unemployed, is coming back

Marriage problems in Sweden

One out of seven marriages in Sw ends in divorce. Ten years ago, 5 marriages broke up. In 1953, 8 divorces were granted.

Concerned over the rising divorce the city of Stockholm opened a fa counseling bureau in 1951 which ploys five full-time social workers.

In three years, the bureau has ha over 1,700 cases, and the work lo rising. So far, in 65 per cent of the reconciliation of the estranged pa in marriage was achieved.

—ROBERT E. HULDSCHI

PARTS OF EISENHOWER'S program may re better with a Democratic-controlled ongress than they did when Republi- ns were at the helm. A case in point the extension of reciprocal trade pacts ith other countries.

Twenty years ago Congress passed the eciprocal Trade Agreements Act which uthorized the president to negotiate a utual lowering of tariffs with nations hich wanted to expand their trade with e U.S. This has been a cornerstone U.S. international trade policy. But ere has been consistent opposition from mestic interests which wanted to pro- ct American-made products from for- gn competition.

Congress has withheld from the presi- nt permanent authority to enter into de agreements involving reduction of riffs. The Reciprocal Trade Act has en renewed a few years at a time, th a pitched battle at each renewal. st year, President Eisenhower asked r a three-year extension. Faced with obable defeat, he accepted a one-year tension as a compromise.

newal will be asked

A THREE-YEAR RENEWAL will be asked ain this year. No sweeping powers e requested, simply the authority to ne- tiate with other nations and to lower iffs not more than 5 per cent in return trade concessions by them. Demo- ts are traditionally more favorable to liberal foreign trade policy than Re- blicans. Unless there is determined position from his own party, Eisen- wer is likely to get his request this ar.

Sharp controversy will be aroused a separate proposal for a new trade eement with Japan. Bigger tariff con- cessions than the discretionary 5 per cent will be asked for this country which is struggling to get back on its feet after the devastation of war. The list of lowered tariffs proposed by the administration includes practically all the products in which Japan competed so successfully in the prewar years.

Vigorous protests are expected from American manufacturers. Memories of stiff competition from Japanese products are still vivid in many minds. In preparation for the tackling of this thorny problem by Congress, the Tariff Commission has announced that public hearings on the proposed Japanese trade agreement will begin Dec. 13.

AS THE MOST highly industrialized nation in Asia, Japan is faced with the necessity of exporting its goods in order to avoid economic chaos and political instability. So great is the pressure that unless the western nations open their markets to Japanese products, Japan may be forced to listen to the trade overtures of Red China. It will be interesting to see whether the senators and congressmen who have been blaming other countries for trading with the Chinese Communists will be willing to pay the price in the support of the president's reciprocal trade policies.

It is not easy to solve the essential conflicts which arise from living in an inter-related world. Even on the basis of national self-interest, however, sacrifice is required if the free world is to achieve a firm economic base. For Christians, there is the more demanding imperative, national as well as personal, "Thou shalt love thy neighbor as thyself."

—ROBERT E. VAN DEUSEN

Fear of restrictions leads Prof. Einstein to philosophy of defeatism

By REINHOLD NIEBUHR

PROFESSOR EINSTEIN, the noted physicist, recently announced the despairing conclusion that if he had to live his life again he would want to be a plumber or a peddler, and not a scientist. He based this on the fact that scientific freedom is in danger, through government restrictions upon science, occasioned by the relation of physics to the whole development of nuclear weapons.

The physicists have in effect become the weapon-builders of the technical nations. But one may suspect that a deeper problem than that of freedom is agitating the Einstein conscience. It is the problem of the uneasy conscience of a once "pure" scientist who has become involved in the guilt and the moral perplexities of an atomic age.

ONE OF the deeply ironic aspects of Einstein's life is that at one time he believed that, if he could secure 2 per cent of the population to disavow war, he might succeed in abolishing it. Yet this is the man who wrote the letter of introduction to President Roosevelt for a group of physicists whose visit to the president initiated the whole process which has finally given us the hydrogen bomb.

This is a case in which the pure rationalism of another age has stumbled upon, and become involved in, the perennial problem of sin and guilt. Men had dismissed the problem which meanwhile has reached the monstrous proportion our atomic age. Furthermore, it was merely the problem of guilt attenc upon a conscious wrong. It was problem of guilt in which we becc involved even when we are trying to what is right.

EINSTEIN'S SOLUTION for the prob is rather defeatist. He would find sc comparatively humble and presuma more innocent occupation. The solu is analogous to the answer freque given in Christian, chiefly Catholic, cles, which would declare a morator upon all scientific advances until we sure of controlling the destructive pc of our scientific instruments. The ans is impossible of achievement bec: most of the scientific advances are products of the whole enterprise c technical civilization.

Impossible as the proposal is, it i trates the moral dilemma of a civiliza which once believed in "progress" now finds all technical advances tc morally ambiguous.

As Christians we always knew ought to have known, about the n ambiguity of our whole human er prise. Without the knowledge of perplexing fact, the Gospel message "God was in Christ reconciling the w unto himself" seemed to become use Perhaps these tragic experiences of temporary men will increase the s of the relevance of the Gospel among "moderns" and among Christ

Dr. Niebuhr's page appears once each month in THE LUTHERAN.

Swedish Schools Have a Problem

By STEN RODHE

Religious instruction in public schools has stirred many arguments because of conflicting theological ideas

THE CENTRAL PROBLEM of religious education in Sweden today arises from the gradual secularization of the public school. In the 19th century religion was —besides reading, writing and arithmetic —the main subject of the schools. The religion taught was strictly Lutheran. Luther's *Small Catechism* was the principal textbook.

In the last century the religious homogeneity of Sweden has gradually broken down. Opposition to the teaching of confessional Lutheranism in public schools was lively, both among those who opposed all kinds of Christianity and among representatives of various other religious movements, such as the Baptists.

In 1919 Luther's *Catechism* was dethroned from the central position that it had held more than 300 years. Religion should be taught in a non-confessional, historical way, it was felt. The time reserved for this teaching was radically cut.

In 1954 the curricula introduced in 1919 were changed. Last spring there were lively debates on the new curricula. Especially the teaching of religion was discussed.

THESE DEBATES did not concern the main principles of how to teach religion in public schools. They dealt chiefly with the content, especially with the place of the Old Testament in the curriculum.

A professor of religion in a teachers' college, Dr. Lemark, published in 1952 a booklet called *Gamla Testamentet och folkskolans kristendoms-undervisning* (The Old Testament and the religious education of the public school). He wanted to postpone the teaching of the Old Testament until the sixth grade.

To start earlier with the Old Testament, he wrote, would give the children a false view of God. They will be frightened by the wrath of Jahwe. They will further be shocked by immoralities and cruelties in the Old Testament stories. Children must first get to know God as Jesus revealed him. Then they should learn something of how God has been glorified through the lives of Christian heroes throughout the history of the church. Then, but not earlier, they are ripe to hear the Old Testament stories, which can be rightly understood first when the New Testament view of God has been settled in the minds.

Many teachers and theological scholars opposed this view. Theologians said that it reflected an antiquated liberal theology, which made the differences between the Old Testament and the New Testament greater than they are. Christianity is a structural whole, and the New Testament cannot be rightly understood without some previous knowledge of the Old Testament. Teachers emphasized the educational values of the dramatic stories of the Old Testament and maintained that the imagination of chil-

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Dr. Rodhe is a clergyman and educator who serves as Swedish correspondent for THE LUTHERAN.

dren should not be starved by discrimination against the Old Testament stories. The incidents of children being seriously shocked by the cruelty of the Old Testament are not representative, they said.

THE DEBATES did not end in harmony and the government, which has the final word in these things, made a compromise, effective from the fall of 1954. What will from now on be studied in the periods of religion in Swedish public schools is the following.

In all grades much time shall be given to general conversations on moral and religious topics with the starting point in the experiences of the children. Some hymns from the hymnbook of the Church of Sweden shall be learned. In the first grade stories from the Gospels will be told; in the second grade stories from the Gospels and from the Old Testament.

Earlier the Old Testament was the main subject of the third grade. Now children will learn of Jesus "with a restricted selection of Old Testament stories as background." In the fourth grade they will continue to learn of Jesus, with the same background from the Old Testament. In the fifth grade they will hear of the acts of the apostles, Paul and church history before the Reformation. In the sixth grade the Old Testament will be studied more thoroughly along with church history from the Reformation to 1850. Finally, in the seventh grade, a systematical study of Christian faith will be made together with a study of modern church history, missions and non-Christian religions.

In every grade religion will get two periods a week, the same amount as formerly.

Compulsory school in the coming years will be extended from seven to nine years, but the curricula of the eighth and the ninth grades are not yet released.

A SIMILAR DIVERGENCE between v ous theological opinions is reflected another lively ongoing debate conce ing the religious education of the pu school. Conservative theologians, re senting mainly Lutherans of a fun mentalist school (with relations to McIntire group in the U.S.A.) are tacking some new textbooks of religi In the tradition of theological liberal the textbook authors, who are ac teachers, were cautious when writing the miracles of the New Testament. temptations in the desert were descri as psychological realities in the mind Jesus. Of the Resurrection they w only in an indirect way. Of the Asc sion they said nothing at all.

This is not Christianity, the leader the fundamentalist opposition, Dr. He gard, wrote in a pamphlet, but a relig which is most closely akin to Reform Judaism. In the General Church sembly in 1953 representatives of opinion tried to arouse the assembly do something in order to get such t books banned. A fundamentalist con ence stated its position: rather no r gious education at all than an educa which substitutes another religion biblical Christianity.

But the time is past in Sweden, w representatives of the church could cide on textbooks used in public scho The time is past, too, when one inter tation of Christianity could be said t the only interpretation permitted.

There is a difference between Swe and Norway on this point. Religiou Norway is more uniform. There it still be maintained that the religious e cation of the public school is a di concern of the Church of Norway (theran).

THE LEADER of the active Institute Christian Education in Oslo, Bj

NEW HOGALID CHURCH IN STOCKHOLM
wedish churches have little need for re-
gious education buildings

areide, who is also the leader of the ommission on Education of the Lu-eran World Federation, published in e fall of 1954 a book, *Det gjelder barnet* (The child is the issue), in which he was ost eager to stress the confessional haracter of the religious education in e public school. This education is the aptismal education of the church, he rote, the education in obedience to the ords of Christ in Matthew 28—baptize em and teach them.

If the maiority of the people do not ant to be Christian, church and state should be separated, Hareide wrote further, and the church should withdraw from its obligation to care for the Christian character of the public school. But as long as the church is the church of the people and affiliated with the state, it has the responsibility for the content of school education. State and church have to co-operate in helping Christian parents to give the children the education demanded by Jesus. In order to make clear what this means, Hareide quoted Luther and modern German educators alongside the Bible.

THE PROBLEM of religious education in public schools must be solved in an ecumenical way. It is the concern of the church to find expressions of Christianity on which churches of various confessions can agree and which can be taught in public schools. The non-ecumenical view of the Swedish fundamentalists which means education according to their interpretation of the Bible is disastrous to public religious education in countries where various interpretations of Christianity are represented.

Such an attitude leads to the American solution: no religion at all in public schools. Then religious education relies completely on church and home, but in this way many children receive no such education at all. The Roman Catholic way is to establish confessional or parochial schools, which compete with the public schools. But this solution gives room for dissensions in the people and is very expensive.

If there is unity in Christ—and there is, because Christ is one—there must be possibilities to express this unity. To find these expressions is the most important task of the ecumenical movements of our time. Religious education in public schools is dependent on the success of this venture.

So far ecumenical work has not given expression to a Christian faith acceptable to all and specific enough to be the basis of Christian education. We are bound to our various and separated confessions. Religious education must still always to some extent be confessional, giving preference to the faith that is confessed by the majority of the people that the schools are serving. In Sweden, Lutheran Christianity must be studied more thoroughly than other kinds of Christianity, because most Swedes belong to the Lutheran Church and because Lutheran Christianity represents the main historical tradition of the people since the 16th century. In a country with another faith, that faith must be given main emphasis in the religious education of the public schools.

There must be an understanding of the faiths represented by minorities. Children from homes representing other faiths than the one that is given the main emphasis in school need to be provided for.

In Sweden the present controversies about the religious education in the public school do not arise from differences in church affiliation, however, because the great majority of Swedes belong the established Lutheran church. Th arise from fluctuations in theological search.

Textbooks and teachers cannot allowed to teach only their private op ions, but must take heed of the opinic of leading theologians of the count It is natural that religious education the school is somewhat slow in followi the development of theology, for t textbook authors and teachers are p marily guided by what they learned students. And they cannot change th teaching with every new turn in theolc since new opinions are always oppo by other theologians.

The present problems of religious ec cation in Swedish public schools dem strate that there must be room for va ous interpretations of Christian whether they arise from various th logical schools or from various chu confessions. But the debates make cle too, that relativism must not be the word. Truth must be sought and taug In this search sincere Christians m respect the search for truth by oth and look upon themselves and the oth as travelers seeking a similar goal.

It seems to us bracing and exhilarating to turn to Martin Luther from the addled orthodoxies and the stale rebel patterns of our time. If we will listen to him, patiently, without rushing in with our own wooden preconceptions, it may be that at the end of the day it will be found that this Son of Thunder is, more than he could know, or the Church has yet understood, a Son of Consolation in Israel.
—Gordon Rupp in *The Righteousness of God* (Philosophical Library)

The eschatological perspective makes the church a conscience of mankind, refusing to compromise with any set of conditions which fall short of the revealed purpose of God.
—T. A. Kantonen in *The Christian Hope* (Muhlenberg)

The President Goes to Church

by WILLIAM DINWOODIE

The Eisenhowers rarely miss a service, always sing heartily, and pay close attention to sermons, their pastor reports

MENTION PRESIDENT Dwight D. Eisenhower in almost any company and you're certain to hear of his military exploits in Europe, his successes and failures as the nation's chief executive and, perhaps, his latest golf score.

But what of Ike's religion?

What sort of a churchman is he?

TO LEARN the answers to these questions, I sought out the president's pastor, Dr. Edward L. R. Elson of National Presbyterian Church, Washington, D. C.

Dr. Elson was brief and to the point.

"It isn't hard to describe the president's churchmanship," he said. "He is deeply religious with a sincerity that emanates from his personality and his spiritual discipline.

"He also has a depth of understanding about the content of classical Christianity and the obligations of discipleship that help to make him a splendid layman."

I MET WITH DR. ELSON when he stopped off in Cleveland, Ohio, on a flying trip from the West Coast. Sitting in the quiet of a downtown club, he disclosed that his association with General Eisenhower wasn't new. In World War II, while American troops were fighting to get a foothold on the continent of Europe, the minister served as a chaplain-colonel with the 21st Corps, Seventh U.S. Army.

There he won many decorations including the Bronze Star, Legion of Merit and Croix de Guerre with palm. But he didn't get to know the president well overseas.

"You might say that my friendship with President Eisenhower began when he decided to affiliate with our church," Dr. Elson observed. "He and Mrs. Eisenhower were two in a class of fifty that were welcomed into the congregation on Feb. 1, 1953, just ten days after the inauguration."

The minister said he believed Eisenhower is more regular in his church attendance than any president in the last fifty years.

"To my knowledge he has missed only two or three times on the Sundays he's been in Washington," Dr. Elson said. "He was absent at the time of the Korean crisis and he also missed a service when he felt he should remain close to his phone while trouble was brewing in Europe. I'm really surprised when he isn't in his pew."

The minister paused and I had a chance to ask him if he ever notices the president during the service.

Dr. Elson smiled and said, "Yes, I do. Always he joins heartily in the singing of the hymns—I think he likes to sing—and he gives close attention to the sermon."

IN GOING TO CHURCH, the president follows a long-established precedent. Promptly at five minutes before the service is scheduled to open, Eisenhower and

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Mr. Dinwoodie is religious news editor for the Cleveland News.

his wife go to the pew reserved for them in the center of the church under the watchful eyes of secret service men.

After the benediction, while the congregation remains standing, Dr. Elson stops at the president's pew and escorts him and his party from the church.

While the minister has a pass, giving him free access to the White House, he only makes a pastoral call by appointment, he said.

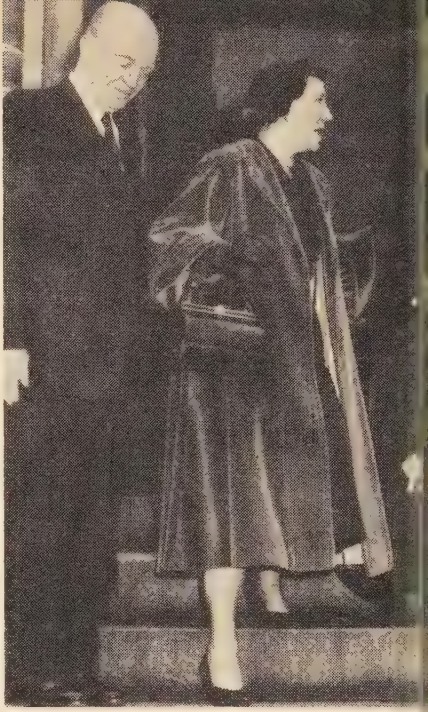
"We always meet in the president's private office," Dr. Elson asserted. "There the talk usually turns to world-wide religious movements and church leaders of all faiths who are in the news.

"He also takes keen interest in happenings in the local church, frequently asking me about an event he has seen listed in the bulletin."

Dr. Elson said he was certain the president had encouraged the "religious wistfulness" of the country through his call for national prayers, through opening his cabinet meeting with prayers and through his public utterances.

"In all of these acts," the minister added, "the public catches a glimpse of the religious stirrings within the president himself."

Dr. Elson's church, National Presbyterian, may well be described as "the



The Eisenhowers at Church Do
President looks on as Mrs. Eisenhowe
greeted by Dr. Elson following ser

presidents' church." Among the p
dents who were listed on the member
roll were Jackson, Polk, Pierce, C
land, Buchanan, Grant and Harrison

Unusual as it may seem, no two of
presidents worshiped in the same pe

In the House of Commons Gladstone delivered a series of budget addresses that did much to make him famous. Once he made an egregious error in the use of figures. When Disraeli exposed him to scorn, Gladstone had no defense. Later in private he summoned the assistant who had compiled the figures. Knowing that the younger man expected denunciation and dismissal in disgrace, Gladstone began calmly by thanking this helper for expert assistance in the past. Without mitigating the enormity of the present offense, the older man said he felt sure nothing of the sort would occur again. Then the incident was closed.—Andrew W. Blackwood in *Biographical Preaching for Today* (Abingdon)

SUPERSTITIONS PLAGUE THE IGNORANT

By VIOLA L. SCOTT

Fear of witchcraft and of evil spirits hinders work of Christian missionaries among Guianese natives

ONE OF THE GREATEST difficulties a missionary encounters is superstition. Ignorant, unreasoning fears criss-cross like tangle growth every aspect of the religious and secular lives of pagans. Unscrupulous people, seeking only their own gain, play upon these fears until terror becomes so ingrained it can never be wholly driven out.

Evil spirits are very real to such people. In British Guiana they have been given the name Jumbi. Unless the missionary can find a natural explanation for the acts credited to the Jumbi, he is hard-pressed to disprove their powers.

THE CASE of a young river girl is an example. The pastor was summoned to the home where she worked as a domestic servant. He found her sitting on a chair with a wild stare in her eyes. While at work the previous afternoon she became aware of a strange, sweet odor which filled her with a sudden, unexplainable terror.

She fled from the house and was picked up in the yard, frothing at the mouth and with a severe cut on her thigh. Regaining consciousness later at the local hospital she was again seized with this nameless fear. Leaping from her bed she jumped over patients, beds, and tables like a trained athlete over obstacles. Later, aboard the launch returning her to her home, she had another attack and attempted to jump overboard. Five strong men were hard put to restrain her.

In bewilderment, the parents took her to a witch doctor. His "medicine" consisted of a blue cloth knotted about her arm, containing camphor, incense, cloves, dirt, and crushed bones. Several times after that the girl was aware of the strange, sweet odor floating about her, and lived in terror lest "the thing" return to torment her.

A few weeks later she and a companion were both seized with similar attacks. In their wild, emotional state they spoke strangely of things which could not possibly be known to them normally. Again the aid of the witch doctor was sought, and subsequent examination by a physician revealed no physical reason for their strange actions, nor did they appear to be afflicted by mental disorders.

The pastor urged her to read her Bible regularly, and as long as she did so she was calm and suffered no attacks.

THE RIVER PEOPLE live in mortal terror of Massa-cru-man. Those who have allegedly seen this river monster describe him as a giant black man with long hair covering his entire body. He is reputed to frequently rise waist-high from the water and then disappear again, leaving the surrounding waters heavily disturbed.

One evening at twilight, a member of a river congregation was returning home after visiting a friend. Ahead of him two schoolboys were paddling their canoe.

Mrs. Scott served with her husband, the late Rev. W. J. E. Scott, in the ULCA's British Guiana mission field.

Suddenly they called back a warning to him. They began to push frantically toward shore. A big black object was approaching accompanied by an onrushing wave. The man, an excellent swimmer, and a seasoned jungle traveler, suddenly screamed aloud. Before anyone could reach the riverbank, his canoe was flooded with water, and he had disappeared. Only the tell-tale swelling of the water by the river-monster remained to be seen.

For weeks the residents in the area lived in terror. Children hurried home from school. No one ventured forth at night. In an effort to quell their fears, the pastor finally gathered several brave men and they went for an evening row on the river.

FEAR OF SPIRITS is by no means confined to the river people. The Negroes are particularly suspicious and wary of vampire bats. They have a tangible basis for their fears, however, since vampire bats do exist in British Guiana. Not many weeks ago a mining camp in the Mazaruni River area was thrown into a panic. Five men were found mysteriously dead in their beds one morning. There was no reasonable explanation for their sudden death since all were in good health when they retired for the night, and none showed any marks of violence.

Government experts were immediately despatched to the area, but before their arrival several more men died from this nameless "terror by night." Dogs and cattle were dying in the same strange way. Investigation disclosed that all had died of paralytic rabies, spread by blood-sucking bats. Complete panic reigned as if Dracula himself had visited the camp. The existence of these bats has been attested to by several unimpeachable authorities. Protection against the bats can be gained by sleeping under mosquito nets, and by keeping a bright light bur ing throughout the night.

THE SUPERSTITIOUS among the nati Negroes believe that if, in the morni someone's bedding shows traces of bloo a bat has been a nocturnal visitor. Eve chink in the house is then stuffed, for the bat liked the person's blood it v surely return. Each night it will reapp until all the blood has been sucked and the person dies. Part of the sup stition says that the bat cannot come i the house unless it hides its skin outsi The favored hiding place is the fam mortar. Pepper is placed in it to disco age the bat, since it will not run the r of having to hurriedly slip into an irri ing skin full of pepper.

The Guianese Negroes also beli that evil spirits enter into a man's bo Once, a native priest was summoned a man beset by such a spirit. The "spi was quite willing to converse through victim. Asked why it had entered man, the spirit admitted it was jeal and full of envy. The man had b smoking a cigar under a tree in wh the spirit resided. When the spirit litely asked if it might also have a or two, the man had bluntly refused. angered the spirit, and so it entered man's body to do him mischief.

After some persuasion, the sp agreed to leave if someone would give it a cigar. The man was then g another cigar to smoke, but the sp evidently in a teasing mood, refuse carry out the agreement right away. priest finally had to beat and beat victim until the man fainted. Then spirit departed.

It's easy to say that once a person become a Christian, pagan superstit should be left behind. It's never eas overcome ideas instilled in childhood widely held in the community.

Visitor Finds U.S. Lutherans United

By ALBERT P. STAUDERMAN

Agreement on confessional standards and co-operation in various phases of work impresses Dr. Max Lohe

THE DEGREE OF UNITY among American Lutherans has surprised an Australian churchman who recently spent several months in the United States. Intense activity of American churches and their eagerness to promote evangelism also impressd the visitor from "down under."

The visitor was Dr. Max Lohe, president of the United Evangelical Lutheran Church in Australia (UELCA), larger of the two Lutheran bodies in that southern continent. A tall, rugged, and extremely cordial man, Dr. Lohe was called to head his church body in 1953 after he had served for many years as a parish pastor. On his first visit to this country, he attended the conventions of the American Lutheran Church and of the United Lutheran Church, as well as the assembly of the World Council of Churches.

"AMERICAN LUTHERANS are proud of their church," Dr. Lohe observed. "It was gratifying at both the ALC and ULC conventions to hear so many speakers express their loyalty to Lutheran confessional beliefs."

The missionary spirit of the ULC, evidenced both in interest in foreign and home missions, aroused the admiration of the Australian church leader. He commented on the religious education programs provided by congregations and the high quality of what they offer to teachers and children.

"Opportunities for home mission work are much greater here than in Australia," Dr. Lohe pointed out. "More people here

DR. MAX LOHE OF AUSTRALIA

are outside the church. In Australia only about 7 per cent of the people are outside the church."

Despite this, the Christian churches of America have a much greater impact on the life of the people than do their Australian counterparts, in Dr. Lohe's estimation. "We have more names on the roll but many are inactive," he said. "Church attendances here are much better than in Australia, where Lutherans have good attendances but others do not."

LUTHERANS IN AUSTRALIA are a minority group, Dr. Lohe explained, and are handicapped by the fact that they are the only church group that did not emanate from the British Isles. As a result, Anglicans have won over many former Lutherans and in many Anglican churches the leaders are ex-Lutherans. Lack of Lutheran congregations in Australian communities has added to this situation.

The UELCA, which Dr. Lohe heads, was formerly affiliated with the American Lutheran Church, but is now independent. It is a member of both the Lutheran World Federation and the World Council of Churches. The other Lutheran body in Australia is the Evangelical Lutheran Church of Australia, which has affiliation with the Lutheran Church—M souri Synod of the U.S.A.

Lutherans first came to Australia refugees from Germany in 1838. In 18 the schism developed which still exi in the two separated bodies today. F cently, however, the two bodies ha co-operated in resettlement of refuge and other common problems. Dr. Loh UELCA has 360 congregations a about 32,000 members. The other gro has 339 congregations, 30,000 membe Since Australia has its doors wide op for refugees from Europe, great numb have come in recent years. Luther have done exceptional work in aiding resettlement of these newcomers, ma of whom are Lutherans.

OUR NATIVITY SCENE IS A SYMBOL

By JOHN MILLER

Each part of the tableau placed on the church la reminded us of some great teaching of our fa

WHEN THE CHRISTMAS decorating committee placed and arranged the newly purchased outdoor Nativity scene on the church lawn between the church and parsonage, it was the culmination of much "behind the scenes" planning and working. Now everyone would be able to see the result of our efforts.

As we placed the figures on the lawn, they seemed to develop an unusual symbolism and meaning. For example, at Bethlehem God revealed to the world some age-long "behind the scenes" planning for the redemption of the world. The mystery hidden for ages was m manifest.

WE NOTICED as we set up the figu of the shepherds that two of them di have holes in their hands through wh they could appear to grip the staff t used to discipline and guide their lam We made the holes and placed the st in their hands. But we thought of h many parents are unable or unwil to carry the parental "staff of author needed to discipline and guide their c dren. The shepherds became a sym in an unusual way.

As we placed the lambs, one of th seemed to want to straggle and war

The Rev. Mr. Miller is pastor of Zion Church, Litchfield, Illinois.

,the lamb at the far left in picture). It didn't seem a bit interested in the abe in the manger. Its head was di-ected away from the group about the nanger, toward something in the straw r in the shadows. It was oblivious to verything else! It was completely dis-racted!

There are such straying sheep who re not interested in the Christ-child nd the salvation it brings. They are ost sheep. And yet wasn't it just for uch that the Savior came? Wasn't it or these that he poured out his soul?

Our neighbor's dog, who made the in-de cover of THE LUTHERAN last year, ade friends just with this particular mb by playfully nibbling at its ear, re-eating, barking, and then repeating the ick.

SOMEONE REMARKED, "We've placed e kneeling shepherd too far away from e manger!" It was suggested that in the shepherd it was a sign of reverence, of humility and unworthiness. Such do not crowd the manger, but are like the one in the parable who "stood afar off" and "didn't lift his eyes to heaven" but beat his breast saying "God be merciful to me a sinner!" The love of Christ reaches out to such wherever they are. They are never beyond its reach.

It was a tragedy to discover that "Joseph and Mary's halos are missing!" Perhaps we have to make our own! Halos that do not rust or tarnish; halos of faith, hope, love, service, and sacrifice.

"The baby Jesus hasn't enough clothes" was the complaint of one of the women helpers. The situation was immediately remedied with plastic blue swaddling clothes. We had had a little practice in this kind of thing. A few weeks previously we had had our clothing drive in which "we let our clothes speak for Christ." Many children will be warmed by them. "What ye have done unto the

NATIVITY SCENE ON CHURCH LAWN AT LITCHFIELD
Every part had a special meaning

least of these, ye have done it unto Me."

"It's the happiest baby I've ever seen!" remarked one of the businessmen in the committee. And why shouldn't it be? With it came light, joy, and peace into the world! Something to sing about! "Glory to God in the highest and on earth peace, goodwill toward men."

AT NIGHT the Nativity scene is flooded with a rich amber light from an elevated star. At first it didn't seem to function properly. "Turn it so that it shines right down to Main Street" was the advice proffered. We did! The star of the Christian gospel is not to be hid, but is to shine not only into all the dark streets of the world, but to all people, and down all the main streets of the world. Christ said, "I am the Light of the world. He who follows Me will not walk in darkness, but will have the light of life."

There was some disagreement for a while as to how and where the lambs were to be placed. Disharmony was evident! Finally, however, unanimity was achieved. In a little but in a very real way the words of the angels had been fulfilled, "And on earth peace, goodwill toward men."

THE JOB WAS DONE! We stood ba and surveyed the scene critically. Y all the figures in their lines pointed to t Christ! The rays from the star, the she herds, the wisemen, Joseph and Ma the sheep (with the one exception), t other animals, and the sloping roof. A hovering directly over the Christchild w the "angel of the Lord." May all o words and deeds point in the same dir tion!

It was a delight to see the communit appreciation. Cars would drive up a stop, the occupants would gaze, and th go slowly on. The pedestrians, w travel through this world a little slow and more carefully, got a closer and b ter look. When leaving, they would tu around again and again and look wi fully backward.

The birth of Christ also stopped t world in its tracks! "The whole wo has gone after Him." All, both the gr and the small, have learned to kneel b fore Him in awe and wonder!

And so we think that our Nativ scene may also be "a sign for us" minding us in a visual way of that gr divine event of the incarnation of Son of God!

THE DISTINCTION between the way the Lord tests a man and the way the devil tempts him: When God proves a man like Abraham, He wishes that person to stand. When the devil tempts him, Satan wishes the man to fall. Why does the maker of a new model at Detroit send his automobile out on the proving ground? He feels sure that the car will stand up under the worst traffic conditions, and he wishes the motor world to share his assurance. When the devil deals with a man, as he dealt with Lot, he wishes the man to fall.—ANDREW W. BLACKWOOD in *Biographical Preaching for Today* (Abingdon)

I Went Visiting and Learned

By KATHERINE BENION

One Sunday afternoon's calling on members taught me how important many functions of the church really are

"EVERYTHING THAT our Lord feels is important in Christian living has been included in these visits. They've been carefully planned."

We listened hopefully to these words of Pastor Francis Myers. Just a little while before we had entered Trinity Church in Milton, Pennsylvania, with deep misgivings. We had never served on a visitation committee at Trinity before, but we'd had considerable experience elsewhere. Much of it had not been pleasant.

AS I SAT WITH THE REST of the committee listening to the pastor tell of the plans, an experience I had a few weeks before kept coming into my thoughts. When the letter asking us to serve on the committee had arrived, my husband was not too pleased.

"Half the time you don't find people at home and when they are at home you often find your visit isn't being made at a convenient time," he argued.

"You drive around town so much, you can just keep stopping till you find them at home," I replied.

"My main complaint is that the visits ought to be something else than just getting a financial pledge," he went on. "That's important but there should be a lot more put into them than that."

"Even so," I told him, "it is work for the church which you should do. Somebody has to do it."

"Yes, I know," he replied with a sigh of resignation.

AS THE MEETING progressed, we were given our cards. Hurriedly Harold looked them over, eager to see what awaited us. We were Team One.

We were to see all the people on our list that Sunday afternoon. Appointments had already been made, one each hour.

"That'll give us about 50 minutes at each place," Harold figured. "At least we're going to find the people at home. Here's a card which was sent to them. It says they were to notify the church if they can't be at home at the hour designated."

Then came another pleasant surprise. "We have a few visits we know will be difficult," Pastor Myers admitted. "None of these is on any of your lists. The chronic groaners and complainers we have reserved for ourself."

Harold listened with obvious interest as the pastor gave particular attention to the most important aspect of the visit, the pledge. It was not a financial commitment, but covered every major duty to his church required of a Christian.

"I want you to read this pledge," he told us. "Go over it point by point with those you are visiting, giving them at the end of each point an opportunity to discuss anything that may be on their minds in regard to it.

"This pledge is to be signed by each person," he continued and then read, "I promise to my Lord my love and loyalty and I will give faithful expression to these by:

—Attending the services of worship regularly;
—Communing—receiving the sacrament each season it is offered;
—Contributing regularly and generously of my income, as God prospers me;
—Living daily the Christian way in thought, word, and deed;
—Serving—giving of my time and talents in special service when I am asked or the opportunity comes to me;
—God helping me, I shall not fail in these things."

IT WAS AS IF THE membership and evangelism committees and the pastor had known all our complaints and had planned this visitation to eliminate each of them. As we left the church to begin visiting, our apprehension had been replaced by an eager anticipation.

Our confidence grew as the first woman greeted us pleasantly. As we were about to leave, she said, "I really enjoyed your visit today. I never liked it when you didn't know when the visitors were coming. They usually arrived when I didn't have an hour to spare. Naturally it showed on me, and the visitors sensed it, I know."

ONE OF OUR MOST interesting visits came as we tried to find one house quite a distance out of town. Despite carefully written instructions, we had some difficulty. But at 4 o'clock, the hour we were due, we walked up the porch where we had been directed by a neighbor.

A young girl came to the door. "Does Mrs. Jones live here?" asked my husband.

"Oh, yes," she replied, "come right in."

Slowly an old lady made her way into the room. As she did, we noticed her happy expression fade a little. "We're from Trinity Lutheran Church and as members of the visitation group, we come to visit you," my husband explain to her.

"Yes," she said, "I received the ca but guess I misunderstood. I thought would be the pastor. He visits me oft . . . his visits are such a blessing. Wh he leaves I always feel so much bett I was wishing he'd come today."

This little old lady had been look forward to the pastor's visit for seve days and now her disappointment v evident.

"I BELIEVE HE'LL be here before lon said Harold, doing his best to ease disappointment. "But he couldn't visit the members in one day as the visit are doing today. You see, someone visiting every member of the church.'

Nodding that she understood, she down and asked us to have a chair.

We explained the purpose of our vi She was eager to hear about everythi "I used to live in Milton," she told "but after my husband died, it was h for me. One day my nephew came a asked me to come and live here. I can I'm 83 and happy to have someone w is kind to me and wants me in th home."

"I'd never have guessed you were 8 I told her. "But happiness helps keep young."

She smiled, pleased at the compliment "It does, but what's even more imp tant," she added. "I've found that age without your life's partner can enjoyable—if you have a place wh you are loved and wanted."

BEFORE, I HAD THOUGHT I understo how important it is to old people to h the pastor and members of the chu visit them. I recalled with a little sa faction that when Pastor Myers o mentioned to me about intending to

us a visit but not getting around to it I had said, "We always like to have you, but don't feel we expect it. Never neglect the old folks or youth for us."

But now it hit home a little harder, how vital those visits were, how important not to fritter away the pastor's time with needless tasks or petty demands. As we went to the next home many of these points were again emphasized. Here was an elderly couple in need of encouragement.

The lady explained that for most of the years of her life she had attended one church where she had friends from early childhood. Now in this her new church she felt in need of more friends, of increased activity.

Her problem was not unusual and yet as a younger person who had moved and changed churches several times, I previously hadn't understood the difficulty of the adjustment that must be made by older people. A little added interest by members, taking them to services or to meetings, can get them into the swing of things in their new church.

Subscriptions to THE LUTHERAN came in for attention, too. We pointed out many of the interesting features of our church paper.

One person replied, "Oh, no, I wouldn't be interested. Pastor Myers supplies me with all the news of the Lutheran church. You see, I don't get there so often since I've been sick, so he sends me the bulletin and tells me about other things when he visits me."

Later when we told the pastor, he smiled and remarked, "This person expressed it in an unusual way, but there are still quite a few people whose conception of the church ends with their own church building. Education, time, and patience will change that."

People especially liked to receive the bookmark of Bible readings and a picture of Luther, with his morning and evening prayer printed on the side opposite. "I've always wanted copies of Luther's prayers, kept intending to get them, but never did," said one lady. "I'm so pleased to have them."

We found the pledge did get people to talk.

AT 7 O'CLOCK we returned to the church, feeling that the visits had been successful. "For the first time in my life I enjoyed them and learned a lot besides," Harold told me. "I wonder if others feel the same."

Before he made this comment I'd been aware of a feeling of accomplishment. His remark made me realize mine was no individual feeling. Once in the church you didn't have to look around long to know that most of the other seventy teams felt the same way. Their faces reflected the stimulation of the experience.

"When I got the letter saying you should let them know if you wouldn't serve," said a teen-ager, "I didn't want to call and say I wouldn't. But I wasn't sure of myself. Now I'm glad I didn't say no. It was fun."

As coffee and cookies were served one was conscious of a warmer and stronger congregational spirit than had been present for the gatherings prior to the drive. "It seems," one visitor remarked, "that people long most for the personal touch."

FIVE MAKE A FAMILY

UNEXPECTED STORM

THE SKY OUTSIDE had been getting darker for some time without my paying much attention to it. Suddenly I realized that I was getting a sharp pucker between my brows from trying to see my sewing with just the tiny light on the sewing machine. Could it be that late and the children not back yet?

A glance at my watch showed me the darkness was not the natural lowering of the evening shades. Nature was getting ready to do some extra stunts. As the thought crossed my mind, the storm broke. Swirls of white covered the windows like a snowstorm from a third-rate movie. I could hardly believe it was real.

HOWEVER, there was no doubt about it. Plain primitive fear stabbed through me. Panic made me angry. Why did it have to do this on the afternoon the children had decided to do their Christmas shopping for Dan and me? Pete and Susie were to meet Karen when she came from junior high school and do the shops on their own. Goodness only knew where they were at this moment.

Then I thought that over a bit differently. *Goodness* only knew where they were. "Forgive me," I prayed, "for my lack of faith. I know that we are all in Thy loving care."

More calmly, I tried to picture what they were probably doing. They were so afraid I would guess their purchases that they hadn't wanted to tell me their route. Knowing the state of their finances, however, I was pretty sure they had gone to the so-called "dime stores." But with several to choose from, I wouldn't know where to hunt for them.

THEN THE FOLLY of trying at all struck me. We could take different streets and miss each other between home and the shopping center. Or we could go from one store to another without making contact. The best thing for me to do would be to stay right where I was. They might call me to come for them with the car or they might come dragging in cold and hungry. I'd better heat some soup and have it ready when they came.

Housework has advantages and disadvantages for a person in my frame of mind. Just doing things with your hands is a sort of relief. Reaching for the soup on the top shelf, using the can-opener, getting out a saucepan, measuring the water, adjusting the flame—these were all things to do. But when you have done them as many years as I have, they become almost automatic. My mind could keep right on darting about in its own silly way. I refused to panic again after my prayer. I knew God was taking care of them and that worry was foolish and wrong—but where were they?

If they were in a store when the storm broke, they would surely have sense enough to stay there. But suppose they had started home. Would they stop in a house till the worst was over? Anyone along the way would let three cold children come in, but would the children know that?

I addressed myself sternly. "Stop this! When they come they will tell you what

they have been. Meanwhile, get on with your sewing. You don't want them to see this stuff when they come, so make the most of the moments that are left."

I PICKED UP the chef's apron I was making for Pete and began tracing his name in outline stitch. Then I put it down and turned on the radio to see whether there was a local news and weather report. This storm was surely a freak, since none of the morning announcers had carried any word about it.

The phone rang and I leaped to answer. Maybe the youngsters had thought to call me and relieve my mind. I couldn't keep the disappointment out of my voice when I heard Dan's.

"Who were you expecting?" he teased. "Santa Claus himself?"

"I thought it might be Karen. You know they went shopping and I've no idea where they are in all this storm."

"Oh, they're probably safe and warm. We have to give them credit for a little common sense, you know. What I called about, the boy who has my section has just come in dead beat and he can't remember where he left the bag of mail he has to pick up next. I'll have to take the truck and cruise around a little. It will take a while and then I'll have to finish setting up tomorrow's second-class when I get back. I didn't want you to wait dinner for me. Since you told me about the kids, I'll cruise down the main street too. Maybe I'll spot them in one of the stores."

"Oh, do that, will you, Dan? And call me. I could pick them up."

"We'll see. I think the best thing you can do is stay put. It won't help anything to have you climb a tree."

"O.K. I'll stay put."

I settled down to my stitching more quietly this time. Maybe it is selfish, but I always worry less when I've passed some of it on to Dan. I guess that's what marriage does to people. Even worrying isn't as hard to take if there are two to do it.

The radio wasn't much help as it seemed only to fill the silence with tales of how many inches were falling how fast over the locality.

I was on the point of turning the switch off when I decided to try another station. In a moment the room was full of Eddie Fisher's voice urging me to "Count Your Blessings." I grinned. I certainly didn't think this was "meant" or "a message" or anything of that sort. The record has been coming in several times a day for weeks, so there was nothing supernatural about getting it now. Just the same, it was good advice. Taking it seriously, I was able to produce quite a list, including the fact that the children were warmly dressed and unless they became confused by the storm, they were on familiar ground. They would struggle through, I was sure.

SO FIRMLY HAD I fixed in my mind the picture of them struggling through the snow I could hardly believe my ears when I heard their voices and a car door slamming.

They rushed in, bright eyed and laughing, barely powdered with snow. "Hi!" said Pete. "Some storm! Lucky we were able to catch a ride home with the Mawsons."

Karen dumped packages on the davenport. "Don't look at any of those. I'll put them away as soon as I hang up my coat. Yes, when we saw the snow really coming down, we went over to Mr. Mawson's store and bummed a ride."

"And we bought more presents there," said Susie. "Pete got—"

"Susie! You promised!"

"Let me finish! Pete got to ride up front with Mr. Mawson coming home."

Personal Problem Clinic

Allowance and work

QUESTION: Roy, twelve, has been helping me in the house, setting the table and clearing it after meals. I have been giving him seventy-five cents a week in return. For some time this plan worked well. He was punctual and enthusiastic, but his zeal is now flagging. Of course he wants to play ball, go swimming, go on hikes. That is all right, but the result is that he is not here when help is needed, or he comes in late. So more and more I am left to do these chores myself.

I am puzzled as to what to do. I'd like Roy to get the spending money, but it now looks as though he were being paid for negligence.

REPLY: You are confusing two different matters—each independent of the other. One is each individual's part in helping to get the household tasks done; the other is an allowance of money to children for their use and education. An allowance should not be dependent on service rendered, but be given as a "right," regardless as to whether tasks are performed. It is a mistake to pay a child for performing the usual service in the home, unless there is an extraordinary job to be done.

Since you are running into trouble, why not make a new start? Talk the whole matter over with Roy. Explain that in a home there is much work to be done. Mother does a great deal of work and receives no pay for it—doesn't want any. State that all home members need to cooperate and help with the household tasks. Whatever anyone does, he performs for the home and all its members. Other members of the family are constantly doing things which benefit him. Each needs to do his part. That is good education in taking responsibility, developing homemaking skills, patience, and persistence.

On the other hand, the allowance of money is something each may use as he will, though it ought to be used in three ways: spending, saving, and giving. It provides a child with the privilege of learning to use money by handling it.

Preoccupied

QUESTION: My husband is always preoccupied at breakfast. He brings the morning paper to the table and keeps his nose in it. He is so interested that he can hardly eat. I was a nurse before my marriage two years ago, and Harry was giving me attention morning, noon, and night. In the first months of our married life we had such good times at breakfast that I can hardly believe what is happening now.

I can hardly get his attention to ask a question or to make a little suggestion. The newspaper gets all the attention.

REPLY: Harry has contracted an unpleasant habit, and an impolite one. He undoubtedly doesn't realize how much he annoys you by what he is doing. It should be brought to his attention in a telling way, but without offense. Here are two suggestions:

1) Ask your husband to meet you for dinner. Make a good appearance and use your most pleasing manner. Create a jolly atmosphere and introduce some humor. At a suitable time relate some cases of impoliteness and inconsiderateness on the part of people toward others, including some cases of husbands and wives. Then raise the question whether a man should bury himself in a newspaper at a meal when his wife is eager for fellowship. Ask the question with a smile.

2) Or use the technique of a lady whom I know, who had a similar problem. When her husband hid himself behind the paper she arose, got some sewing on which she had been working, brought it to the table and gave her whole attention to it, eating only a few bits. Soon he caught the drift, and the problem was settled.

—EARL S. RUDISILL

BOOKS

Background of Today's Christianity

Modern Christian Movements. By John T. McNeill. Westminster Press. $3.50. 197 pages.

The title of Dr. McNeill's book misleads the prospective reader almost completely. This is not a treatment of modern Christian movements. It is an excellent treatment of the historical background underlying some movements in modern Christianity.

Since "Religion seems to be making a fresh appeal to our perplexed generation," Dr. McNeill hopes to help us "fortify ourselves with whatever spiritual assets we may bring out of the past." With a deft precision and a sharp simplicity which reveal the depth and grasp of his wide-ranging scholarship, he opens out the richness of the spiritual assets which modern Christians may command.

Six crisp chapters treat of English Puritanism, German Pietism, the Evangelical Movement, Tractarianism and Anglo-Catholicism, the Ecumenical Movement, and Modern Roman Catholicism. Only the latter two chapters carry their treatment up to and into the contemporary scene, and this is precisely their excellence over the preceding four chapters which stop short at greater or lesser distance in the past. In the early chapters Dr. McNeill pays his readers the high compliment of expecting them to be able to make necessary connections between the materials he presents and the modern Christian movements which are debtors to the earlier movements. In this he is probably overcomplimentary.

In addition to having said the maximum in a surprisingly short space (only 163 pages are used to treat the six subjects listed above), Dr. McNeill has added a first-rate bibliography which will enable the reader to go as much further as he is able. And, unbelievably enough in such a small book, there is a good index.

The heavy load of German-language works listed in the bibliography for Pietism would suggest the need for some translations if American Lutherans are to understand it is exceedingly important part of their background and religious heritage.

Oberlin, Ohio RICHARD C. WOLF

The Greatest Story

The Secrets of the Kingdom. By George Johnston. Westminster Press. 222 pages. $2.50.

This book, written by a New Testament scholar, is a readable, moving story of the life of Christ and the growth of the church in the first century. Here is an admirable example of wide knowledge subordinated to the main purpose of producing a book to inspire and teach the average Christian. The author, a Scotsman educated in England and Germany, and now professor at the University of Toronto, has made this "most important story in all the world" come alive, and seem close and compelling to the reader.

This book is pleasurable reading, both for one seeking a story of Christ and the church uninterrupted by book, chapter, and verse markings, and for the student in an adult Bible class who would use the index of biblical quotations correlated with each chapter. Furthermore, by introducing brief comments on historical events and social conditions, the author helps one to see how each Gospel and Epistle brought a distinctive message for its own time and place.

For example, Old Testament prophecy and Psalms describe the longing for a Messiah. The conflict between Jewish conservatives and Paul's concern of Gentiles is clearly revealed in quotations from the Epistles. In the chapter, "Problems of a Young Church," one sees how Paul instructed the Christian to resist immorality, emperor worship, and perversions of the faith. Set against the backdrop of Roman cruelty and persecution, Revelation calls faltering Christians to stronger faith, and loyalty despite suffering.

But even more important than the insights gained from this book are the challenge and inspiration the reader gains from this appreciative account of our Lord and his heroic, dedicated followers in the first century. ISOBEL LETTS

Teaneck, N. J.

The West in Danger

Christianity and Western Civilization. By Carlton P. H. Hayes. Stanford University Press. 72 pages. $2.50.

Have the spiritual foundations of the West deteriorated to the point where the whole structure is about to collapse? Is this the end of a civilization whose main spring for 1,900 years has been the Christian faith. Professor Hayes' lectures which he delivered at Stanford University in April 1954 deal with this topic.

The author views the Western world as a product of the "Judaeo-Christian" tradition. If a Swede and an Italian have much more in common than either has with a Turk or Japanese, the reason lies in the fact that both Europeans share a common Christian heritage. Spiritual values which characterize the West and are now under attack are the direct outcome of the teachings of Christ and the apostles.

What are they? The value of the individual and his liberty stem ultimately from the incarnation and resurrection. God became man. Immortality is not shadow existence or transmigration, but the preservation of individuality beyond the grave. The division of power in the modern, democratic state, the system of checks and balances, goes back to the medieval institution of pope and emperor with a twofold authority. The monolithic state with one autocrat at its head is Oriental not Western, pagan not Christian—and Prof. Hayes includes Russia in the Oriental orbit. Finally, Christianity is the religion of love. The idea of moral progress, as well as all humanitarian movements, owe their inspiration to the teachings and the practice of Christ.

It is refreshing to read an interpretation of history in which Christianity is not relegated to the sidelines. A Protestant reader will, however, have many reservations wi reference to individual statements by th outstanding Catholic historian. It is tr that the author attempts to do external ju tice to Protestantism.

Professor Hayes claims that the Declar tion of Independence and the Bill of Rig ultimately, through John Locke, go back Thomas Aquinas' doctrine of the natu rights of man. Would it not have been f to indicate that Thomas' doctrine rests up the great Stoic philosophers and the l code of Justinian? While Professor Hay condemns the "wild Hitler and the histrio Mussolini who mercilessly assailed the wh idea of human freedom and have tramp down its very exercise," and while he h much to say about "the half-oriental, ha barbarian masters of the Kremlin," this f mer American ambassador to Spain ne mentions the suppression of religious fr dom in Franco's country or in South Am ica.

In what ivory tower was Professor Ha in the spring of this year when he decla that "the individual American by mer mentioning the Fifth Amendment may fectually block a governmental inquisitio

Christian readers will wholehearte agree with the author that Western civili tion is a Christian heritage that must preserved. As for his proofs it seems to that he "protests too much."

Wilkes-Barre, Pa. CARL J. SCHIND

Church Information

Yearbook of American Churches, 19 Edited by Benson Y. Landis. National Cou of Churches of Christ in the U.S.A. 322 pa $4.

Routine data about American denom tions, names and addresses of their offic plus information on international organi tions, church periodicals, colleges, se naries, service agencies. The book also c tains the most accurate and up-to-d resume of American church statistics wh is available. Specific figures on past salaries, which this book gives regar three denominations, have already b widely publicized in the press.

HOME MISSIONS

CANADA: Dr. Maria Klugel has been assigned as a special worker among German immigrants in the North York section of Toronto.

FLORIDA: Fort Lauderdale is the latest community in this state in which a ULC congregation is to be organized. The Rev. Charles F. Steck is mission developer.

NEW YORK: Because of the impossibility of obtaining a full-time pastor, the Polish Lutheran congregation has disbanded. Its members have united with St. John's Church, Christopher Street, where the Rev. Teofil Bartnicki will conduct services in Polish twice each month. The Rev. Fred Eckhardt is pastor of St. John's.

PUERTO RICO: A Lutheran Students' Association has been organized at Rio Piedras for students attending the University of Puerto Rico and the Polytechnic Institute. Forty attended the first meeting, held at Transfiguration Church. The Rev. Francisco Molina is contact pastor.

NEW YORK: Pastors serving home mission congregations will be invited to attend mission schools next summer at Lenoir Rhyne College in North Carolina, Gustavus Adolphus College in Minnesota, and at Clear Lake, Lucerne, California. The schools will provide instruction and discussion about problems that especially confront pastors of newer congregations.

TEXAS: Houston's newest congregation is Prince of Peace Church, organized on Reformation Sunday with 63 charter members.

MISSISSIPPI: The Rev. Harold A. Wolff, who already serves the two congregations of the Sturgis parish at Craig Springs and Shady Grove, is developing a third congregation at Starkville. The three will be included in the Sturgis parish.

CALIFORNIA: The trailer ministry in the San Joaquin Valley came to a close on Oct. 31 when the Rev. Charles J. Clark terminated his service to accept an assignment as mission developer at Rialto, Calif. The trailer ministry to scattered "ghost towns" of the San Joaquin Mountains has resulted in establishment of several congregations.

PENNSYLVANIA: A new congregation will rise in place of Apostles' Church, which recently disbanded and turned its property over to the Board of American Missions. Board Missionary John D. Cooper has been assigned to be mission developer for an interracial congregation.

PACIFIC: The Rev. A. C. Baumgaertner will become first pastor of St. Luke's Church, Spokane, on Jan. 1. The new mission was organized by the Rev. Warren W. Pechman.

FLORIDA: Trinity Church at New Smyrna Beach was organized in September with 95 charter members. An attendance of 116 crowded the house-chapel for the organization service. The Rev. Lynn Wilfrid, who developed the congregation, is now working on a new field at Tallahassee.

VIRGIN ISLANDS: Spanish-speaking Puerto Ricans are migrating rapidly to the island of St. Croix. About 40 per cent of the 15,000 inhabitants are now Puerto Ricans. To meet their needs, the three Caribbean Synod congregations on the island are planning to hold services in Spanish for the newcomers. Language of the Virgin Islanders is English.

PENNSYLVANIA: Hope Church was organized Oct. 3 in the Dawson Ridge area of Beaver with 130 charter members. Sixty-one of these were received by confirmation, eight by adult baptism. Mission Developer Robert K. Brunk will become the congregation's first pastor.

COLORADO: Holy Cross congregation at Wheat Ridge has raised $30,000 toward its new church building through a series of home stewardship meetings.

These Brides Are Beautiful

Two Lutheran girls who won the title of Miss America figured in the news in a different way recently.

Miss Evelyn Ay, Miss America of 1954, was married in mid-November at Trinity Lutheran Church, Ephrata, Pa., to Ensign Carl Sempier, Jr. The Rev. Myron A. Eichner, pastor of the church, performed the ceremony (right). The wedding was the "event of the year" in the Pennsylvania community.

Mrs. Sempier is a life-long member of Trinity Church, formerly taught in the Sunday school, and sang in the choir.

Lancaster Sunday News phc

Miss Bebe Shopp, Miss America of 19 was wed earlier this year to Lieut. Baya David Waring at Mount Olivet Luther Church, Minneapolis. They're pictur (left) coming down the aisle of the chur after the ceremony.

FASHION NOTE: Miss Ay wore the sa brocaded satin gown that she used wh she was crowned Miss America at t Atlantic City pageant. Addition of a re ingote and veil converted it into a we ding dress. Miss Shopp wore a go studded with 5,400 pearls and beads.

ILLINOIS

Lutherans Will Soon Have Chapel in Downtown Chicago

By JOHN E. COOPERRIDER

CHICAGO—A Lutheran chapel is to be opened in the heart of downtown Chicago, perhaps by Feb. 15. There is no Lutheran congregation in the city's loop area. Chicago, as a great convention center, has thousands of Lutherans among the transient population in the city's hotels. Daily services for the visitors, as well as Sunday services for the proposed congregation, are planned.

The venture will be undertaken by the Augustana Church, with co-operation of all National Lutheran Council churches. Pastor Theodore E. Matson of Ebenezer Church is chairman of the organizing committee. An initial budget of $30,000 has been adopted. Services will be held in an office building, at 327 S. LaSalle Street, in which the Chicago offices of the National Lutheran Council and also the Illinois Conference headquarters of the Augustana Church are located. The chapel is to seat 150.

THE FIRST of what is hoped will be a chain of Lutheran salvage stores in the Chicago area opened Nov. 26 on the near south side. The store serves as an outlet for goods gathered and processed by the recently formed Lutheran Salvage Service of Chicago. Fayette Bascombe, widely experienced in processing and merchandizing used clothing, appliances, toys and other goods, manages both enterprises.

Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, which instituted the Salvage Service, hopes the enterprise will be self-supporting within a few months.

The first carload of shelled corn secured through 1954 All-Lutheran Food Appeal in Illinois arrived at the processing center in Decatur Nov. 9. Eight other carloads have now arrived, and many more are expected. After being processed into corn oil and syrup, the finished product will be shipped overseas for Lutheran World Relief.

TWENTY-FIVE CHURCHES in central Illinois joined in a Lutheran Welfare Workshop at Luther Memorial Church, Springfield, Nov. 14. Workshop leaders included Miss Naomi Hiett, executive secretary of the Illinois commission on children and youth; Miss Rose Raun, superintendent of the Sangamon County welfare department; Dr. Edgar F. Witte, executive director of Lutheran Charities of Chicago; the Rev. Harold W. Reisch, executive director of the United Lutheran Social Mission Society of Illinois; the Rev. Leroy Weihe, superintendent of the Nachusa Lutheran Home for Children; and Philip Hain, James Raun, and the Rev. James Fresh, of the Lutheran Home Finding Society of Illinois.

The workshop divided into discussion groups dealing with congregational responsibility in the care of the aging and in the care of children.

Alan Anderson, director of admissions at Carthage College, Carthage, recently reported that 64 ULCA churches were represented among the 146 new students at the college this fall. Leading the list was St. Paul's Church, Waukegan, which sent four.

THE SOUTHERN CONFERENCE of the Illinois Synod elected the following officers at its meeting Nov. 16-17 at St. James' Church, Vandalia: the Rev. William A. Hover, St. Louis, president; the Rev. Frank L. Kirchner, DeSoto, vice president; the Rev. Leland C. Ogan, St. Louis, secretary; and Morris Beabout, Vandalia, treasurer.

On Dec. 3, 1854, Pastor William Uhl convened 10 Lutherans in Sterling to found St. John's Church. A century later St. John's is nearing a baptized membership of 2,000, and ranks fourth in numerical strength among churches of the Illinois Synod. The centennial was marked by a week-long celebration, Dec. 5-12. A former pastor, the Rev. Albert H. Keck of St. Andrew's Church, Hickory, N. C., and Chi-

ALASKANS BUILT A CHURCH—For 28 years, Resurrection congregation in Juneau had met in converted store building. This summer the community built a new home. Teams drawn from 200 members completed the interior of the building by working in night shifts to reduce co Exterior walls are overlaid with fir. Structure cost $120,000, seats 250, was dedicated Nov.

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cago Seminary President Armin G. Weng were among the speakers.

> Fire was started intentionally on Nov. 7 at Trinity Church, Lockport, when Pastor Gilbert C. Bengston conducted a mortgage-burning service. But St. James' Church, Chicago, narrowly missed being the scene of a destructive fire. The church was filled with smoke from a blocked chimney when Pastor Robbin W. Skyles arrived. In dealing with the emergency situation he was overcome by smoke and had to spend two weeks in a hospital.

First Church, Beardstown, dedicated a new parish education building Nov. 14. At a cost of $35,000, it provides an assembly hall, eight classrooms, choir room, and a study for the pastor, the Rev. Donald L. Krueger. Synod President Harmon J. McGuire and the Rev. Wilbur M. Allen of Faith Church, Jacksonville, were speakers at dedication services . . . Stained-glass windows were dedicated in memory of Pvt. Frank E. Laufer in Holy Trinity Chur Elgin.

Dr. K. K. Olafson retired from his p torate at Christ Church, Sharon, Wis., N 1 and will live in Beloit, Wis. He celebra the 50th anniversary of his ordination June . . . The Rev. Henry F. Neal resig his pastorate at St. Paul's and Tri churches, Rock Grove, Nov. 15 to becc pastor at Christ Church, Sharon, Wis. . Dr. George Laird accepted the call to Paul's Church, Nachusa, on Nov. 1. will also serve as chaplain at the Di State Hospital. Until recently he was the army chaplaincy.

New children's budget suggested by Board of Parish Education provides local, ULCA and synodical objectives. executive board of the Illinois Synod cently adopted the current mission being tablished by the synod in any given yea the synodical objective. Beneficiary of 1 offerings will therefore be Holy Tri Church, Lombard, the Rev. C. Ken Proefrock pastor.

INDIANA

Mission Congregation Is Organized in Evansville

By ROBERT H. HEINE

FORT WAYNE—Faith Church, Evansville, was organized Dec. 5. The new mission is located in the fast-growing east section of Evansville, and has been developed through the support of St. Mark's Church, the Rev. H. R. Swasko pastor. A member of St. Mark's has given the land on which the future church is to be built. The Rev. Marvin Oygard served as the mission developer, and will become the first pastor of the congregation.

THE WOMEN'S MISSIONARY SOCIETY of the Indiana Synod met Oct. 28-30 at St. Paul's Church, Richmond. Five new societies were received into the synodical organization, having 12 congregations in the synod which do not have women's groups affiliated with the Women's Missionary Society. The convention established a scholarship to Camp Lutherwald for children of the Oesterlen Home. Miss Erva Moody, missionary to Japan, and the Rev. Louis H. Valbracht, Chicago, addressed the convention.

THE BROTHERHOOD convention of the Synod met at Trinity Church, South Bend, Oct. 24, and took action to establish a scholarship to Wittenberg College and a Session Loan Fund. Mr. Ralph Miller, South Bend, was elected president.

ORDINATION of the Rev. John B. Stevenson was held at St. Mark's Church, Harlan, Oct. 3. Pastor Stevenson completed his seminary work at the Chicago Seminary during the summer and will receive the B.D. degree from Hamma Divinity School in the spring. He will serve the Harlan-Springfield parish.

ST. MARK'S CHURCH, Butler, the Rev. [illegible] Evrard pastor, celebrated its 90th anniversary Oct. 31 by dedicating new chancel furnishings, paraments, and vestments. The Rev. William L. Pifer, Ft. Wayne, spoke at the Reformation service.

TWO CONGREGATIONS in Fort Wayne laid cornerstones a week apart. St. Luke's Church laid the cornerstone for its $110,000 building project on Reformation Sunday. The plans call for a new and enlarged chancel, study, organ, and narthex. Trinity Church laid the cornerstone for its half-million dollar addition Nov. 7. Six hundred Sunday school pupils and 100 teachers took part in the ceremonies.

IOWA

Iowa Mourns Governor

By ALFRED J. BEIL

DES MOINES—The official proclamation of Thanksgiving Day in Iowa was not issued this year. It lies unsigned in the governor's office.

The proclamation was drawn up Friday, Nov. 19. It was to be signed by Governor William S. Beardsley on Monday. He was killed in a car accident Sunday night.

At 53, Mr. Beardsley was a relatively young man in a high public office. He was one of only four Iowa governors to be elected for three terms, and the only governor to die in office.

He was sincere when he said recently, looking forward to returning to his drugstore and farm at New Virginia: "I am leaving the governor's office with a heart full of appreciation and gratitude to the people of Iowa, people matched by no single group in the world."

Mr. Beardsley worked toward increasing state aid to local school districts and made much progress. Another major accomplishment under his administration was the focusing of attention on mental health problems and the improvement of conditions in state institutions.

WEEKDAY religious education classes are becoming popular in Iowa. For several years St. John's Church, Des Moines, has conducted a successful weekday school. About 200 children meet Wednesdays after school. After a lunch, the children enjoy an hour of religious instruction followed by rehearsals for junior and intermediate choirs.

IOWA . . .

St. John's parish in Ely proves that the same type of school can be successful in a small rural congregation. Forty are enrolled in their school for the first six grades.

In St. Luke's, Sioux City—a medium-sized suburban congregation—40 children attend classes for the 4th, 5th, and 6th grades. This school, taught by a licensed teacher, is held on Saturday mornings. Grade cards are sent to parents, home preparation is required, and the class period is used in well-disciplined study. These things are usually not possible in a Sunday school class. Interest among the children is high and in most cases exceeds their interest in Sunday school.

STEWARDSHIP interest is growing in Iowa. A recent report from Stewardship headquarters listed the Iowa Synod in sixth place among ULC synods in meeting its benevolence quota. St. Luke's, Sioux City, already has met its 1954 benevolence quota 106 per cent. In addition, the congregation sent $600 to help support the work of the Rev. Eugene Vosseler in British Guiana. The congregations are eager to go beyond their record of last year when they met their benevolence quota 103 per cent.

AT ENGLISH CHURCH, Oxford Junction, Dr. Alfred J. Beil delivered a harvest home festival sermon on Nov. 7. The Brotherhood reported the results of their 72-acre farm project. It yielded $1,500 which served to reduce the building fund debt. The Rev. John Greeny has been pastor since the first of the year . . . The Rev. Theodore Youngquist was installed as pastor of First Church, Cedar Rapids, Nov. 14. Pastor Youngquist came from Trinity, Akron, Ohio, where he served as assistant pastor . . . The Rev. Russell J. Olson was installed at Trinity, Sioux City, Nov. 28. He is a graduate of Union Seminary. He has served churches in Toledo, Columbus, and Chicago.

The Rev. Marvin Suhr has accepted a call to First Church, North Platte, Nebr. He has been pastor of Trinity Church, Webster City, five years. During this time he has served as secretary of the Iowa Synod, and for two years was vice president.

"WHAT IS A LUTHERAN?", the second of four articles discussing the beliefs of major Protestant denominations, was published Nov. 21 in the *Des Moines Sunday Register*. This article by Dr. G. Elson Ruff was reprinted from *Look* magazine. The Sunday edition totals 550,000 copies. The circulation of this midwest newspaper extends into neighboring states.

MINNESOTA

Minnesota Elects Another Lutheran

By PAUL LUTHER WETZLER

MINNEAPOLIS—Minnesota elected a Lutheran as governor to succeed Governor Elmer Anderson, also of the Lutheran faith. The new chief executive of the state is Orville Freeman. Another member of the Lutheran Church, Luther Youngdahl, has been governor from 1947 to 1951, and left this office to become a federal district court judge.

All three of these governors are members of the Augustana Lutheran Church. Governor-elect Freeman (who defeated Governor Anderson in the Nov. 2 election) belongs to Ebenezer congregation here.

Feb. 1 to 3 is the date set for the Pastors' Student Convocation sponsored by Northwestern Seminary. Two of the speakers will be Dr. Gerald Brauer and Dr. Henry Eyster. Sessions will be conducted in Lake Isles Church, Minneapolis.

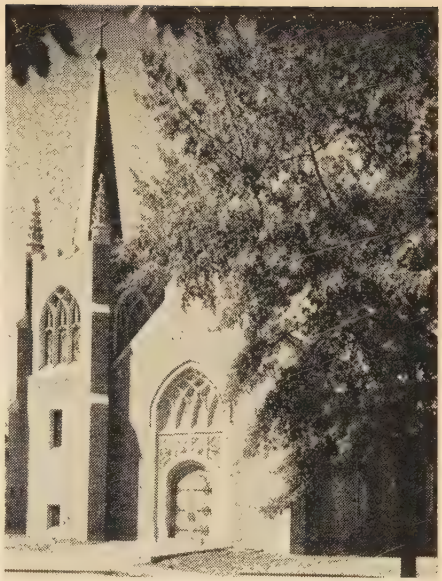
The director of the United Lutheran Luther Camp at Chisago City reports a new high of 614 in enrollment . . . Pastors of Minneapolis are investigating the possibility of establishing a Home for the Aged . . . One thousand voices directed by Weston Noble, Luther College, Decorah, Iowa, presented the annual Lutheran Welfare benefit performance of Handel's "The Messiah."

Contract has been let by the Lutheran Brotherhood Life Insurance Society for construction of a $2,539,000 six-story building. The new building will provide 105,000 square feet of floor space for the home office.

Salem Church, Minneapolis, recently purchased two apartment buildings on Lyndale Avenue at $26,000. It is planned to raze the buildings and to use the lot for parking space.

Loyalty Sundays have been observed by congregations in the Central Conference. Reports tell of record-breaking attendances and an exceptionally high number of pledges. Secretary of Stewardship, Dr. George B. McCreary, said the response to the Loyalty Sunday program was the greatest ever and that it was used by more churches than any previous program. The "Mr. Stickman" filmstrip is being received with acclaim throughout the synod. Congregations ask: "When do we get another one like it?"

St. John's, Minneapolis, has begun work on the addition of a second and third floor to its parish house at a cost of $150,000.



St. Matthew's Church in Kings Mountain, N. C., was dedicated in November. Jens Frederick Larsen designed the $250,000 building. Dr. William P. Gerberding is the pastor.

MISSISSIPPI

Synod Plans Centennial

By HAROLD A. WOLFF

STARKVILLE—The Mississippi Synod is getting ready for its hundredth anniversary next year. The celebration will be marked by vigorous planning of future work.

A survey of the territory will get underway early in 1955. It is hoped that its results will warrant the establishment of new missions. The 100th synodical convention will be held May 3-5 at Trinity Church, Jackson. ULCA President Franklin Clark Fry has been invited to be the speaker. In May a meeting will be held at New Hope Church, Sallis, where the synod was formed July 25, 1855. Dr. Arthur M. Knudsen, secretary of the Board of American Missions, has been asked to address the gather-

PASTOR O. M. MORGAN has been appointed secretary of the synod to fill the unexpired term of the Rev. C. C. Helmly who recently called from St. John's and Sweden churches, Louisville, to a pastorate in South Carolina. Pastor Morgan, who serves a four-congregation parish in the Pulaski area, had been secretary last year. Since Pastor Helmly's departure from the Louisville parish, the vice president of the parish council, S. C. Frank Forster, is conducting services until a pastor is secured.

The church council of St. Paul's Church, Senatobia, has recommended that the Rev. Karlis A. Birznieks be called as pastor. He has been serving as supply pastor in this congregation composed of Latvians who came to the United States as DPs. St. Paul's was among the first Latvian congregations organized in the United Lutheran Church. The group is now able to provide a considerable share of the financial support of the church, which has been aided by the Board of American Missions.

THE EXECUTIVE COMMITTEE of the synodical Luther League met in Louisville Nov. 20 to co-ordinate the work of local groups and make arrangements for the annual meeting. Lillian Villaret, Trinity Church, Jackson, is president.

MISSISSIPPI . . .

Missionary John C. Peery returned to the Mississippi Synod last month, where he had been a visitor five years ago, to tell about his work in India. His presentation, complete with sound-motion pictures, focused the interest of Lutherans on mission work in Asia.

It was quite a surprise for Pastor Wade H. Koons of Trinity Church in Jackson when he found that the patient to whose hospital bedside he had been called was a fellow-minister of the United Lutheran Church. Pastor Frank J. Mayer and his family were on their way from New Orleans to their congregation in Kildeer, N. D., when their car collided with a truck near Jackson. Mrs. Mayer and her eight-month-old son were not seriously hurt, but the pastor had a fractured leg and back injuries which will keep him in bed for some time.

Preparatory work for the organization of Faith Church in Starkville is progressing. Prospective charter members are holding services and have received altar cross, candlesticks and vases for their future church as a memorial to the late Misses Annie and Mary Crumpton, well-known among Mississippi Lutherans for their staunch adherence to the faith of their fathers.

Illness has obliged Pastor Walter U. Brown of Grace Church, Laurel, to curtail his work for several months. Dr. E. C. Cooper, formerly president of the Southern Seminary, will be supply pastor until the end of the year.

NEW JERSEY

Father Ordains Son

By RALPH I. SHOCKEY

TRENTON—For the first time in the New Jersey Synod a father ordained his son as a pastor. Dr. Stewart H. Rudisill, pastor of St. Paul's Church in Collingswood, conducted the ordination service for Alvin S. Rudisill.

Originally Synod President Dr. Edwin H. Knudten had planned to ordain the young minister. But owing to the death of Dr. Knudten's father in Chicago, the syno president had to be absent. Dr. Ru acted in his stead.

A brother of the ordinand, Pastor G H. Rudisill of Redeemer Church, was of the liturgists. The Rev. Edwin E. W Jr., president of the Southern Confer was the other. Dr. C. Donald Heft, dical secretary, presented the candidat ordination.

Mr. Rudisill was installed at Holy T Church, Leonia, Nov. 28. He is a gra of the University of Pennsylvania an Philadelphia Seminary. A Fulbright sch he did graduate work at Heidelberg versity, Germany.

NEW JERSEY congregations will ha work hard this month if they want to ac their full apportionment quota by th of the year. At mid-November they still $81,903 short of the goal. Of th congregations, 16 had reached thei

THREE IN A FAMILY

Sharing in rite of ordination for Alvin Ru are (from left) Pastor Wisser, Glenn Ru Dr. C. Donald Heft, Dr. Stewart Rudisill

share. LWA contributions amounted to $31,667.

FURLOUGHED missionaries were busy during November in speaking at thankoffering services under sponsorship of Women's Missionary Societies. The Rev. B. Paul Huddle, ULCA missionary in Japan, spoke at the Saviour Church, Trenton. Pastor Huddle was recently appointed professor of church history at the Lutheran Theological Seminary in Japan . . . Dr. Earl W. Reber, ULCA missionary in Liberia, showed colored slides of his work at a meeting in Holy Trinity Church, Leonia, Nov. 21 . . . The Rev. Lloyd Neve, mission pastor in Japan, outlined the need of his field to members of Grace Church, River Edge.

DORIS ROCKEFELLER, Wagner College senior and a member of Redeemer Church, Ramsey, was the recipient of the 1954 Everett G. Mitchell "Stewardship of Life" citation on Oct. 31. Mr. Paul Folkemer, president of the Lutheran Laymen's Movement of the ULCA, made the presentation. The $500 award was a testimonial to her demonstration of Christian faith in action.

Epiphany Church, the first English Lutheran congregation organized in Camden, observed its 75th anniversary on Nov. 7. Among participants in the celebration were Synod President Knudten; the Rev. Carl Weber, son of the pastor of the church; the Rev. Henry Voigt, ministerial son, and the Rev. Paul C. Weber who has been pastor of the congregation since 1920.

CAMDEN CHURCH QUITS ULC

A Lutheran congregation, St. Paul's in Camden, New Jersey, which has long been under the influence of the fundamentalist pastor, Dr. Carl McIntire, in neighboring Collingswood, announced on Nov. 19 that it is breaking relations with the United Lutheran Church.

Pastor of St. Paul's since 1922 has been the Rev. Charles G. Bauer. When the New Jersey Synod was formed in 1950, St. Paul's was the only congregation of the Central Pennsylvania Synod refusing to transfer.

Reasons for the break, said Pastor Bauer, are that the United Lutheran Church is a member of the National Council of Churches, World Council of Churches, and has a favorable attitude toward the Revised Standard Version of the Bible. The ULC was accused of "departure from the original doctrines as to verbal inspiration of the Scriptures."

Dr. Dwight Putman, president of the Central Pennsylvania Synod, said he was "not too surprised" by the church's decision. "Ever since the congregation refused to transfer to the New Jersey Synod, it has been isolated and almost independent of the synod."

VIRGINIA

Luther Taught Freedom, Roanoke Protestants Hear

By MARSHALL F. MAUNEY

ROANOKE—Two Reformation rallies were held in the Virginia Synod Oct. 31—one an all-Lutheran gathering in the Shenandoah Conference and the other an interdenominational meeting in Roanoke.

The Shenandoah Conference Brotherhood sponsored a rally for Lutherans of northern Virginia at Resurrection Church, Arlington. Three hundred gathered for a dinner at which Dr. Walter B. Freed of Washington spoke, and a night rally at which the speaker was Dr. T. A. Kantonen of Hamma Divinity School. Dr. Freed spoke on "The Greatness of the Lutheran Church," while Dr. Kantonen's address emphasized the principles that grew out of the Reformation era.

Roanoke held its most successful Reformation rally in years. Over a thousand people assembled at the First Baptist Church to hear Methodist Bishop Hazen G. Werner of Ohio. Speaking on "The Protestant Witness," Bishop Werner said that Martin Luther upheld the freedom of personal and direct relations to God. It is this freedom to experience the divine for ourselves that is basic to Protestantism and basic to democracy, he declared. "Ours is a freedom based upon what is commonly known as the priest-

VIRGINIA . . .

hood of believers," Bishop Werner said. "When a man has accepted Christ as Lord, he is free to interpret scriptures according to his own conscience and intelligence." The Rev. J. E. Stockman, pastor of St. Mark's Church, conducted the service which was sponsored by the Roanoke Ministers' Conference.

As of Oct. 31, congregations of the Virginia Synod had contributed $123,094.72 towards the 1954 budget of $192,732, about 64 per cent of the total. This is approximately the same amount as last year at this time, but a slightly higher percentage was forwarded to the ULCA treasury.

The first service of the Bearden mission in Knoxville, Tenn., was held Sept. 26, with 150 attending. Pastor James K. Cobb, mission developer, held the service after 36 days in the field, 350 calls, and 2,200 miles of driving. Charter membership roll already contains 55 names. Formal organization is expected this month.

St. John's in Norfolk, another mission congregation, organized last December, reports excellent progress. Confirmed membership has risen to 121, baptized membership to 178, and average attendance at services is 108. A parsonage was purchased Sept. 1 at a cost of $10,500 and Pastor Jack Martin reports plans to begin construction of a church within a year. The congregation already owns a $20,000 building lot.

Building programs continue at a fast pace throughout the synod. Grace Church, Oak Ridge, Tenn., has started to use its new parish education building. It is already faced with an overcrowded condition and plans are being made to consider another addition. Holy Trinity, Kingsport, Tenn., expects to occupy its new parish house before the end of this year.

The Williams Henson Home for Boys in Knoxville, Tenn., has received a bequest of $2,248 from the estate of the late Mr. J. H. Giarth of Altoona, Pa.

Marion College counts among its freshmen this year two girls from Hawaii and one from Cuba. Sanae Kurihara and Ho

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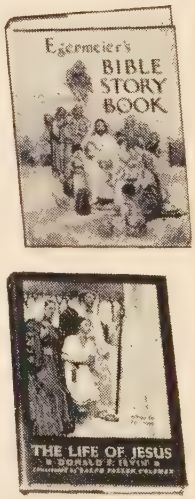

UNITED LUTHERAN PUBLICATION HOUSE

Vha Lee came to the campus on recommendation from Pastor Thomas Allport of ihue Lutheran Church, Kapaa, Kauai, Hawaii. Aleida Pedreyes is from Havana. The 1954-55 registration is 14 per cent igher than last year. Enrollment has nearly oubled in three years. Over half the student body are Lutherans and of these more han half come from congregations of the irginia Synod. Seventy-seven per cent of he resident students are Lutheran. All the ollege's administration officials are members of the Lutheran Church. Half the faculty members are Lutheran.

Two congregations of the Roanoke area ecently completed preaching-teaching missions. Emmanuel Church, the Rev. Edwin . Troutman pastor, conducted a week of rvices with the Rev. Marshall F. Mauney, ynchburg, as missioner. St. Paul's Church, r. William McCauley pastor, had the services of Pastor H. E. Poff of the New River lurish.

ARTBURG

tewardship Means More han Dollar Signs

By ARNOLD H. KAITSCHUK

CHICAGO—Stewardship has a broader eaning than bringing money to church, stor E. W. Belter of Peace Church, Steelele, Ill., believes. It means getting more embers to fulfill more tasks. As he surveyed the work of 600 confirmed members Peace Church, he found that 48.8 per nt could be counted as stewards by contributing time and effort to the work of the urch. Discounting nonresident and nonmmuning members, the total rose to 56 r cent.

Said one councilman of Peace Church: he more they are taught, the more they . The more they do, the more they reze how much more needs to be done. d once they've realized that, they'll give re of themselves and of their offerings. at's what makes a congregation grow."

THE REV. R. G. SEDO was elected presi-

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ARTBURG . . .

nt of the Wartburg Synod's Northern nference at a convention in Northlake urch, Melrose Park, Ill., Oct. 26, 27. her officers: the Rev. Henry Rowoldt, e president; Garland Baer, secretary; E. Koch, treasurer . . . The Southern nference met in Bethany Church, Burgton, Iowa. "A Critical Evaluation of e Revised Standard Version" by Pastor D. Knappe aroused vigorous discussion. of. Wolff, Carthage College, read a paper. ficers re-elected are: Pastors K. William aun, president; O. M. Meyer, vice presiht; R. E. Aden, secretary-treasurer.

Dr. R. R. Belter was the speaker at the nders' day observance at Wartburg Semiry (American Lutheran Church) on Nov. . . . Pastor H. L. Wagner left the synod v. 30, closing his pastorates at St. John's Breman township, Illinois, to become tor of Zion Church, Baltimore.

REFORMATION SUNDAY had special mean- in St. Paul's Church, Chicago. The congation became debt-free for the first time its 43-year history as Pastor Reinhold G. lo set fire to the mortgage. Guest preach- were Dr. Belter and Dr. B. F. Korte . Peace Church, Chicago, installed a blic address system and electronic chimes, morial gifts of the Shubert and Goot ilies . . . An organ was dedicated at thlake Church, Melrose Park, Ill., on v. 7 by Pastor Milan Swasko, with a mon by Dr. Belter . . . St. John's Church Post Oak, Ill., engaged in an every-mem- stewardship yisitation this fall, for the time in its 90 years. Progress is being le in renovation of the church building. Members of Immanuel Church, Lena, Ill., being given unusual opportunities to n of the general work of the United heran Church. Miss Hazel Beiderbeck, issionary in Africa, gave an illustrated ure recently, and Prof. Robert J. Mar- l of Chicago Seminary spoke at the conation's mission festival. Fifty-six famhave subscribed for THE LUTHERAN (in ngregation of 162 confirmed members). Rev. Christian Pieper is pastor.

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WESTERN CANADA

Canadians Look Ahead!

By E. G. GOOS

EDMONTON—For a few days this mo Saskatoon, Saskatchewan, was a real theran center, as leaders from East and W came there for a "Today—Tomorrow theran Conference," Dec. 9-10, sponsc by the Canadian Lutheran Council.

Presidents of all National Lutheran Cc cil churches planned to attend. Headl on the program was Dr. Franklin Clark speaking on a "Lutheran World Vie Other presidents were scheduled to "Comments."

Representatives of the boards of edu tion, American missions, and social sions of the Lutheran Council mem churches had been invited to attend. Conrad Hoyer of the American Miss Division, National Lutheran Council (in U.S.), spoke on "North American sions Together." Dr. A. G. Jacobi, p dent of the ULC Canada Synod, discu "Canadian Missions Today—in East," Pastor G. O. Evenson of the Evange Lutheran Church spoke on "Canadian sions Today—in West." Among o speakers was the deputy minister of fare in the Canadian government, J White.

Preceding the conference, annual m ings were held by Canadian Lutheran W Relief on Dec. 7, the Canadian Comm of the Lutheran World Federation on 8, and the Canadian Lutheran Council Dec. 8-9.

THE WOMEN OF THE CHURCH turned in large numbers for three rallies rece one in each of three provinces of wes Canada. Fifty women of the Manitoba ference gathered Nov. 3 at St. Pe Church, Winnipeg. Mrs. E. S. Rosen explained the "Women of the Church fied Plan."

Women of congregations in southern katchewan met Nov. 3 at St. Mark's, M inch. Mrs. W. Ulrich, promotion secre stated the twofold aim of the rally: To

out the work of our church, to share in
e fellowship of the women of other con-
gations. Fifty-eight women registered for
conclave.

At Trinity Church, Edmonton, Alta., Oct.
, there were 140 women representing 17
rishes. Mrs. J. Hennig was elected promo-
nal secretary for the conference.

ALBERTA CHURCH councilors convened at
noka Nov. 10. "How to revitalize a
sed church member" was the main sub-
t for consideration, in addition to reports
stewardship by the Rev. Karl Freitag
l on the progress of the Lutheran Hos-
l at Edmonton by Mr. William Silzer.

Sunday school teachers held a confer-
e at St. John's Church, Wetaskiwin, Alta.
tor E. G. Goos dealt with "Adult Edu-
on." Pastor Reinhold Krisch discussed
usic in the Sunday School." Educational
sionary Eleanore Gillstrom described
kday church school material and the
ish program of Christian education. Pas-
K. J. Keitel was re-elected president;
s Norma Neumann, secretary; the Rev.
F. Schoepp, treasurer. The association
will sponsor a children's camp, renting
facilities from the Alberta Luther League.

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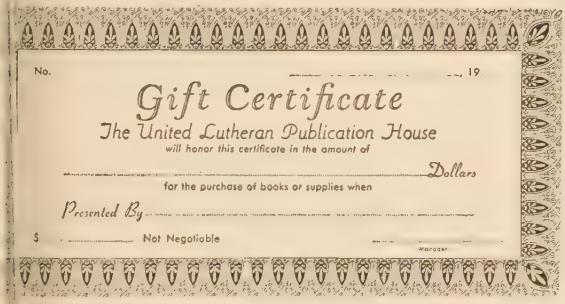

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WESTERN CANADA . . .
Alta., laid the cornerstone for a large chu Oct. 31. This winter the congregation worship in the basement. It expects to c plete the structure next summer.

At Regina, mission developer Pastor A Blackwell has begun services in the b ment of his house. Pastor Arnold Wilk looking forward to organizing a congr tion in the Bonnie Doon area in Edmon In Winnipeg the Tuxedo area awai developer.

—Changes of Pastorate

CENTRAL STATES

MILLER, ARTHUR W. From St. Jo Church, Wellington, Kan. To Blue R Trinity Church, Raytown, Mo. 1052 59th St., Kansas City.

INDIANA

SCHULZ, LESLIE C. From Hamma Div School. To Rock Creek parish.

IOWA

DEFREESE, K. From Bethlehem Ch Wakeeney, Kan. To St. Mark's Ch Davenport, assistant pastor.

DECEASED

Dr. Philip S. Baringer

Dr. Philip S. Baringer, pastor emerit Trinity Church, Baltimore, died Nov. Ithaca, N. Y., at age 70. He had res the pastorate of Trinity as of June 30.

Born in Hilltown, Pa., in 1884, Dr. inger was graduated from Muhlenberg

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ge and the Philadelphia Seminary. He rved the following congregations: Re-emer, Philadelphia; Redeemer, Kingston, . Y.; Sherwood parish, Ont.; Trinity, Ham-on, Ont.; Advent, East Orange, N. J.; inity, Baltimore (1933-1954).

Funeral was in Trinity Church on Nov. 9. r. J. Frank Fife, president of the Synod Maryland; Dr. Charles J. Hines, and the v. Albert R. Burkhardt conducted the vice. Interment was in Monte Repose metery, Kingston.

He is survived by his daughter and a anddaughter.

Mrs. Ida May Diehl

Mrs. Ida May Diehl, widow of the Rev. muel S. Diehl, died Oct. 17 at Ottsville ., at age 88. Her husband, for 32 years stor of Christ Church, Tinicum, and St. ke's Church, Ferndale, Pa., died in 1924. Mrs. Diehl was born in Haycock Town-p, Pa. Surviving are her daughter, Mrs. rence Overpeck, Ottsville; a son, Dr. win D. Diehl, Kintnersville, Pa.; a sister, s. Kathryn S. Auer, East Orange, N. J.; rother, Albert Swartz, Waterbury, Conn., l two grandchildren.

Funeral service was in St. Luke's Church . 20.

Sister Margarethe Weller

Sister Margarethe Weller, 92, died Nov. 5 he Philadelphia Deaconess Motherhouse, dwyne, Pa. She had been retired since 8. She entered the Philadelphia Mother-se in 1891 and was consecrated in 1897. ister Margarethe served in various in-tions: St. John's Hospital, Pittsburgh, St. John's Hospital, Easton, Pa.; and kenau School, Philadelphia. From 1918-0 she served as directing deaconess of er Crest Preventorium, Phoenixville, Pa., from 1930-1948 as matron of the Con-scent Home for Adults, River Crest.

The funeral service was in the chapel of Philadelphia Motherhouse Nov. 9, con-ted by Chaplain Wilbur Laudenslager the Rev. Charles Moser. Interment was Fernwood Cemetery.

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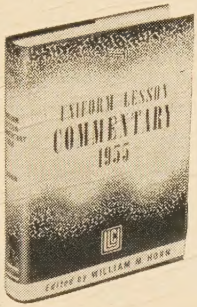

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IN CONCLUSION . . . . . .

THE MOST excited person I saw at the World Council assembly last summer was a young Indonesian who was hopping up and down in indignation. He had heard Canon Theodore Wedel make a speech sharply critical of the churches for their failures. "In my country we never criticize the church," he said.

No doubt a small church which must defend itself against hostile neighbors can't afford the luxury of self-criticism. There are enough enemies who can point out weaknesses and mistakes. But when a church grows strong, it is in serious danger if it doesn't listen to its critics.

Dr. Ross and Dr. Barnes, at the National Council assembly in Boston (*see page 4*) were severe in warning American Protestants against self-satisfaction. Church membership and attendance are increasing, and we are intensely grateful for that. But why are four-tenths of the people not enrolled in churches, and why do only a third of the members attend church regularly?

We United Lutherans are now working on plans for a great crusade in 1956-57 to bring more people to church. The question is, if they come, will they stay? Does enough happen to a man, when he comes to church a while, to make him eager for more?

THE CHRISTIAN FAITH is supposed to stir up a revolution in us. It should make us dissatisfied with being comfortable and prosperous. When we discover that we actually do need to be saved from ourselves, and made into the children of God, we begin to be different. We don't have to wear flat hats like the Amish, or sell papers on street corners like Jehovah's Witnesses. But we may be expected to show symptoms of loving other people even at risk to ourselves.

First-rate Christianity is fairly lik not to be popular, because it requires much of us. The danger in our churc is that we conspire to tone down Christian faith into something easy take. We have a fairly soothing h with our fellow-Christians on Sun morning—if the sermon isn't too long dull—and go home happy in know that we are better than other people.

A true experience of worship sh speed us out of the church doors in q of opportunities to put Christian faith work. At the National Council mee last month, Dr. George McLeod minded his audience that Jesus died " in a cathedral between two candles on a cross between two thieves." said that "Jesus transferred the real p of holiness from the ecclesiastical s to the crossroads of history where gather, soldiers gamble, thieves curs

IF WE BECOME anxious that chur shall be real power stations to relay Christ current in all directions, we c guarantee that the churches will crowded. But the people who do c won't be able to go away and imm ately forget what happened there. better that men should try to hide f Christ than to learn to ignore him. W they get the idea that he doesn't m much, it is usually because they see the church members act as though were true.

I hope my Indonesian friend do read this. I wouldn't want to disturb with these criticisms of our Amer churches. But, among ourselves, it pay us to be a bit sharp in asking wh or not our churches are the real thi

—ELSON RU

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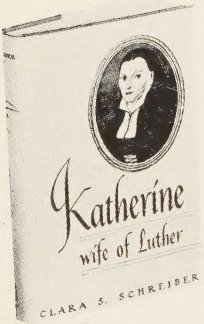

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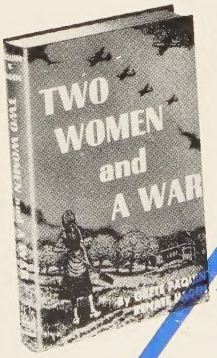

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